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The Presbyterian Church.

From the Presbyterian.

LETTERS TO PRESBYTERIANS,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER III.

Voluntary Associations, and Ecclesiastical Boards.

CHRISTIAN BRETHREN,—Let me request your attention to some further remarks on the subject which stands at the head of this letter.

There are several considerations which demand our special notice in reference to the Assembly's "Board of Missions," which it is probable, have been sometimes overlooked or forgotten in the estimates which have been formed of its position and proceedings.

The *first* consideration referred to is, that the Presbyterian Church in the United States has been *for a long time* engaged in the missionary department of evangelical labour. It is now nearly *seventy years*, since our branch of the American Church began, in her ecclesiastical capacity, and by means of her supreme judicatory, to take systematic measures for sending the Gospel to the destitute regions of our extended country. This was done by the old Synod of *New-York* and *Philadelphia*, in a few years after its formation, in 1758. Not long after the establishment of our national independence, in 1783, the General Assembly, upon its present plan, was organized as our highest ecclesiastical judicatory. At the very first meeting of that body, in the year 1789, particular attention was directed to the missionary cause. A system of effort was formed; and an injunction issued to all the Presbyteries to raise adequate funds for carrying it into execution with zeal and vigour. In pursuance of this plan much was effected in the following ten or eleven years. In the year 1801, the General Assembly, regarding this whole subject as one of primary importance, appointed agents to solicit *permanent funds* for sustaining the missionary enterprise under its direction. This appointment was crowned with success. Very considerable funds were obtained; and the Assembly gave *a solemn pledge to the churches*, not only in soliciting these contributions, but after they were obtained, *that the principal sum would be kept forever sacredly unbroken, and the interest applied, under the direction of the General Assembly, to the great object of sending the Gospel to the frontier and other destitute settlements.* It is by the annual avails of this fund, added to current contributions, that the Board of Missions has been enabled to carry on its pious enterprise from that time to the present.

It is plain that the Board of Missions of the General Assembly, is *not a mere upstart body*; that the system which it is pursuing was begun by the highest judicatory of our Church, more than half a century before the Home Missionary Society had an existence; that more than thirty years ago, the business of conducting missions under its direction was committed to a standing Committee or Board of Missions; and that hundreds of Churches have been formed by its instrumentality. And although it be true that, for many years, our supreme judicatory did not conduct its missionary business with the zeal and vigour which were desirable and which the nature of the service ought to have inspired; yet a great amount of good was done by her efforts, and many parts of the wilderness made to "rejoice and blossom as the rose."—Can it be thought surprising that, with all these circumstances in view, a majority of the Presbyterian Church should feel unwilling to give up that missionary system in which, as a Church, she has been so long engaged; or, at least, to do what would have amounted to merging it in a new body, which had no immediate ecclesiastical connexion or responsibility? But this was not all. The General Assembly could not possibly consent to such a measure without *a breach of faith* not to be for a moment thought of. The solicited contributions from the churches under her care, more than thirty years ago, were made, as before stated, under the solemn stipulation that she would preserve untouched the principal, and annually expend the interest forever in sustaining missions. Is it wonderful, then, that, holding funds obtained under so sacred a pledge, she would feel unwilling to accede to any proposal which would amount, either formally or virtually, to her giving the disposal of these funds in any measure out of her hands; or subjecting them in whole or in part, to the vote of another body? The writer of these pages acknowledges that when the proposal was first made several years ago, to adopt a plan which would have amalgamated the Assembly's Board of Missions with the Home Missionary Society, so strong was his desire for accommodation and peace, that he looked upon the plan, with a favourable eye, and felt disposed to vote for its acceptance. He is now however, persuaded that his then favourable impressions were erroneous; that to have adopted the proposed amalgamation would have been *in every view unwise*; but that, above all, it would have amounted to the abandonment into other hands of *a sacred trust*, which was assumed in the most solemn manner, and which now, after more thirty years, when most of the donors who contributed on the faith of the pledge then given are beyond the possibility of being consulted, can never be cancelled. The General Assembly, as I apprehend, can never cease, *without a breach of faith*, to carry on missionary operations with those funds; and cannot, without a manifest violation of her engagement, transfer the annual expenditure of their avails to other hands than her own, however pious and faithful those hands may be.

Seeing, then, that the General Assembly is *compelled*, by her own solemn engagement to the church, made many years since, perpetually to carry on domestic missions, in her ecclesiastical capacity; is it desirable that she should perform this duty in a feeble and languid manner; that she should expend in this work nothing more than the interest of her old funds, derived chiefly from *deceased* members, without calling upon her *present* members for either effort or sacrifice in this most blessed service? This will hardly be admitted.—If it be proper for her to act at all in this business, it is surely proper for her to act with zeal and efficiency, as a body feeling her obligations, and in good earnest desirous of discharging them. Instead, therefore, of imputing blame to the Board of Missions, that, when a few years ago, the Home Missionary Society was founded, it roused from a state of comparative inefficiency, and began a system of operations more spirited and extensive; it is rather worthy of censure for its former languor, and of high commendation for its subsequent increase in zeal and diligence. And if it were "provoked to good works," as well as to "love," by a generous Christian rivalship with a sister institution, I know not that there is any thing, in such competition, inconsistent either with the spirit of the Gospel, or the edification of Christian intercourse. Sure I am, there will not be one dollar less contributed to the Home Missionary Society, on account of the renovated zeal of the Board of Missions, and her efforts to rouse a missionary spirit in the community, and to draw larger contributions than ever before to her treasury. On the contrary, while large sums are placed at the disposal of that board, which would never, but for her existence and efforts, have been given any Missionary Board; we have abundant reason to believe that a zeal has been diffused through the country which would not otherwise have been excited; that an emulation of the most active and fruitful character has been awakened; that many thousands of dollars have flowed into the treasury of the Home Missionary Society which would never otherwise have reached it; and thus a much larger amount of funds collected; many more missionaries employed; and a far greater aggregate of good accomplished, than we have reason to suppose could possibly have been attained by any one of the boards, if it had existed alone. He who does not see that the Assembly's Board of Missions has been probably stimulated, to do more than double what it would otherwise have done, in consequence of the existence and efforts of the Home Missionary Society; and on the other hand that the Home Missionary Society has been excited and enabled to do far more than it could have accomplished, if the Assembly's Board had not been revived, must be blind indeed!

If there be any friends, then, of the Assembly's Board of Missions, on the one hand, who feel disposed to wish that the Home Missionary Society had never come into existence, or, having existed, might now be disbanded; or if there be any of the patrons of the Home Missionary Society, who indulge a similar wish concerning the Assembly's Board; I would say, they know not what they desire. Their views are, in my opinion, erroneous. They partake I fear more of the spirit of partizans, than of enlightened and devoted labourers, for the spread of the Gospel. If such persons could penetrate, for a moment, through the mists of prejudice, they would see that they had been governed by feeling, rather than by Christian principle; and would be ready to say—"Let both prosper! Let both be sustained! There is an appropriate field for both; and the work of the Lord in our land cannot be so well accomplished as by the separate, yet concurring labours of both in their respective spheres."

If my earnest wishes, then, could be carried into effect, we should hear no more of collision between the Board of Missions, and the Home Missionary Society. They would be considered as sister institutions; entirely separate; sustained by the voluntary contributions of those who preferred each respectively; neither forcing itself on the patronage or countenance of any one; each inoffensively occupying its own appropriate field; each carefully avoiding all interference with the other; and each making it the object of supreme desire, not to outshine or overcome the other; but to accomplish the greatest amount of effort toward the conversion of the world. Let this be done. Let the conductors and agents of each Board, wherever they go, be careful to ascertain, in the most quiet and inoffensive manner possible, who those ministers and congregations are who are disposed to look with a more favourable eye on their rivals, and respectfully pass them by; applying for aid only to those who are known to be favourable to themselves. Let each board, in all its proceeding, carefully abstain from all *complaints* against the other Board; never hinting at any *comparisons* between their own plans, missionaries, or movements, and those of the other; and never even alluding to each other, in public or private, unless it be to express love and benediction. Let one thing more be done:—let not only the boards themselves, but all the *friends and advocates* of each, in every part of the Presbyterian Church, with one consent resolve to adopt a course of perfect conciliation, and inoffensiveness, and to guard against every thing adapted to excite jealousy or to give pain on either side. Let all this be sincerely and faithfully done, and the two boards may proceed to the most vigourous discharge of their respective duties without interference, and without controversy. Let this plan of procedure be conscientiously acted upon all sides, and the precious cause of missions which is by far the most important cause now agitated among men, may be pursued with all the zeal and diligence corresponding with its unspeakable interest, and yet with movements of such a character as shall not produce a single jar in the Presbyterian Church. Why cannot this be done? It is, undoubtedly, for the comfort of both sides to take this course.—Nor can either side, I am persuaded, take a different course, without impairing, in a corresponding degree, its own *strength* and *eventual success* with the religious public.

But there is one department of the Voluntary Association system, to which it is my desire to direct particular and most serious attention. I refer to that which respects the *selection* and *training* of the sons of the church for the *holy Ministry*. It is well known that, in some parts of our church, strong feelings have been excited, and painful conflicts generated, by the question, whether the "American Education Society," or the "General Assembly's Board of Education," should be patronized by Presbyterian churches and ministers? In reference to this question, whatever suspicion of the contrary may be excited by the subsequent remarks, I am conscious of professing a spirit of entire kindness and impartiality. I sincerely rejoice that there is such a body in existence, and in successful operation, as the American Education Society. It is surely one of the noblest forms of Christian benevolence, to provide for taking by the hand pious and ingenuous youth, of all evangelical denominations; furnishing the means of aiding them in their poverty; and sustaining, guiding and stimulating them in every stage of their preparation for the sacred office. Every well wisher to the moral and intellectual culture, as well as to the Christian character of his country, ought to be thankful for the existence of such a body; to pray for its prosperity; and, as far as he can possibly afford, to help it on by his contributions. It is plain that the plans and efforts adopted by each particular Christian denomination, as such, to select and train its own candidates for the holy ministry, cannot supercede the necessity for such a general Society, stretching over the whole country, and intended to receive the contributions, and to aid pious and promising youth of any and every denomination, and especially of those who, on account of their ecclesiastical connexion, may not be admissible to the aid of any of the other existing denominational societies. There are many wealthy individuals who have so little attachment to any particular Christian sect, that they are very indifferent how the donations which they devote to the Education cause are applied, provided pious and promising youth of any denomination are really aided by their means. There are many churches, too, whose views of doctrinal truth, and ecclesiastical order are such that they feel cordially willing that the American Education Society, though neither attached nor pledged to any particular denomination, should have the task of sustaining, and, to a certain extent, guiding, all their candidates for the sacred office. And to all these may be added a large body of professing Christians, some of them in the Presbyterian Church, and as many, or more out of it, who deliberately prefer what they call the "liberal" and "anti-sectarian" character of the American Education Society, to that of any board confined to a particular denomination. To suit so important a portion of the religious public, it is plain that some such institution is desirable, and indeed indispensable. Were it not in existence, and conducted with that wisdom and efficiency which have so remarkably characterized its management, who does not see that the education cause would never have reached that wonderful extent and vigour, which, by the divine blessing, have been imparted to it within the last five years? I scruple not to say, that the Society in question, has been, and is likely in a still higher degree to be, a rich blessing to our country. I, therefore, contemplated its rise and progress with great pleasure. I took an early opportunity of making myself a life member, by *subscription*, after previously becoming entitled to that privilege by *election*. Charged, too, with the duties of a member of one of the "Examining Committees" of the Society, I have cheerfully served it in this capacity for a number of years. And were it in my power, I would urge every friend of religion, and of his country, in the United States, who could do it consistently with his other obligations, to become its liberal and constant patron.

But high as the foregoing statements will show my estimate to be of the importance of the American Education Society, and cordial as my friendship is to all its interests; I can by no means persuade myself that the Presbyterian Church in the United States ought to be so far satisfied with it as to *desire no other* for selecting and training her youthful candidates for the ministry. That institution is an invaluable one, and has a very important part to act at the present day, in preparing living teachers for the conversion of the world. But can it be for a moment imagined that an extended denomination of Christians, ought to be content to have this society, which, as I said, is neither attached nor pledged to any particular Christian church, entrusted with the management of all her sons intended for the holy office? As well might the father of a family, under the plea of great liberality, yield the entire education of his children, while he was yet living, and able to take care of them, into the hands of strangers, to choose their preceptors; to prescribe their objects and course of study; and to mark out for them their path in life. It is true strangers might be in many cases, as enlightened, wise and faithful as the parent himself; nay they might, in some cases, be far more capable than he of making a wise choice of teachers and studies for his children; yet, in ordinary cases, what wise and conscientious parent would be willing to give this all-important task out of his own hands? If he have the spirit of a good citizen, and above all, of a sincere Christian, he will be willing to help forward all judicious plans for promoting general education—will take pleasure in planning and aiding, to the extent of his power, to bring the means of knowledge within the reach of the poor and destitute. But, having done this, he will feel himself bound by all the ties of natural affection, to take the training of his own children under his peculiar and immediate care. He will think it his duty to see that every part of their education be adapted to bear in a favourable manner on the sphere and pursuit in life in which he expects them to act; assured that, how much soever others may excel him in respect to skill in teaching; none can take so deep and tender an interest as himself in all that bears on their success in life, and their real happiness.

Upon this principle, I profess to be not only a sincere, but a warm friend to those noble confederacies of different denominations, in the great work of doing good, which are at once the ornament and the glory of the present age. It is perfectly proper, and immensely important, that all denominations of Christians should unite in sending the *Bible* through the world. It is no less proper and desirable that all professing Christians who substantially agree in the leading principles of evangelical truth should combine in sending religious *Tracts* to every portion of the human family. In like manner, different parts of the professing body of Christ may, with great advantage, unite in the prosecution of *missionary* labour. But can the church, that is, the assembled rulers of a particular denomination, with propriety delegate to individuals, or to bodies out of her communion, the delicate and all important task of selecting, counselling and training her youthful candidates for the ministry? Can she safely commit to a body not within her bosom, and not responsible to her authority, that most vital and solemn of all trusts, the trust of preparing for her service those who are to be her leaders and rulers in spiritual things? Who are to "feed her with knowledge and with understanding;" to preside over all the interests of doctrine and discipline within her pale; and to become her counsellors and guides in conducting that faithful testimony in favour of that purity of gospel truth, worship and order which the church was instituted to maintain? It were just as rational in my view, and just as safe to maintain, that each Presbytery might commit to some voluntary association in her neighbourhood the task of examining and licensing her candidates for the ministry:—just as wise in the General Assembly of our church to refer the most delicate and difficult judicial questions which might come before her, to a body of wise and pious *arbitrators*, many of them not in her communion, and a majority, perhaps, having no attachment to her constitution. True, in many cases, such a body of arbitrators might decide as wisely as the Assembly itself; and, perhaps, in some cases, might possibly come to a result even more dispassionate and impartial than that judicatory would be likely to reach. But that is not the question. Would such a course, or principle, be either wise or safe? We need not wait for an answer. Every one sees that it would be an infatuated course, altogether erroneous in principle; and inevitably leading, in the end, to mischiefs of the most destructive kind.

These things being so, let none say, that the "Board of Education" of the General Assembly is a "party" concern; or that it is adapted to subserve "old school" views. It is not possible, I will venture to say, for human impartiality to construct a system more entirely free from all just exposure to such a charge. The supervision of the candidates sustained by the Board, and all the influence connected with that supervision, are not engrossed by any one central body. To every Presbytery is yielded the power of directing the studies of its own candidates. Can any thing be desired more free from party narrowness than this? And, to crown all, every auxiliary to the Board, whether Presbytery or Synod, agreeing to pass all its monies through the hands of the "Board, shall be entitled to claim aid for *all* the youth regularly received under its care, however much the *appropriations* necessary for their support may exceed the *contributions* of said auxiliary." Can any thing be more liberal than this?

Such then is the basis of that general pacification in the Presbyterian Church for which I plead. Only let the great mass of our ministers and church members cordially adopt the principles which have been sketched, and act upon them, and the work is done. Peace and harmony may be restored to our agitated, bleeding Zion. But just so far as these principles are rejected and departed from, hard feelings, discord and alienation will be the unavoidable consequence. Let the doctrine be prevalent that Ecclesiastical Boards and voluntary associations *cannot* maintain separate action at the same in peace; that they *must* either be united, or one or the other put down; or the churches kept in constant agitation;—let this doctrine be maintained, and to precisely the same extent will the most unhappy consequences be realized. In this case, the churches *will* have no peace; and the great work of doing good will be conducted on both sides, in the manner ascribed to the old ecclesiastic, of whom it was said, that "he served God as if the devil were in him." If we do not get along with entire harmony and comfort, it will be our own fault. It will arise from the want of "moral ability," not of "natural." If Voluntary Associations keep their proper place, without recrimination, and without enroachment; and if ecclesiastical boards confine themselves to *their* appropriate sphere, without any offensive claim or interference, what is to prevent all parties living together in peace? In short all serious difficulty will vanish, if those bodies will faithfully and constantly speak to each other, and act towards each other in that spirit of mutual kindness which marked the amicable negociation between the patriarch *Abraham* and his nephew, *Lot*. "And *Abraham* said unto *Lot*, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself I pray thee, from me:—if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go the left." Our respected brethren of the Dutch Church have long had a domestic Missionary Society, sustained by the funds, and designed to promote the enlargement of their own particular denomination; but I have never heard of any collision between this body and the Home Missionary Society. They operate in the same parts of the country without difficulty; nay, so far as I know, with entire harmony; very many of the members of the Dutch Church, with a liberality which does them honour, contributing constantly to both. In like manner, the same Church, if I mistake not, has, for a number of years, sustained by and for their own body, an Education Board. But no strife between that Board and the American Education Society has ever come to my knowledge. Several other examples of a similar kind are known to exist in our country. Why cannot the Assembly's Board of Missions, and the Home Missionary society "go and do likewise?" Why cannot all our ecclesiastical boards and voluntary associations live together in the same Christian concord?

SAMUEL MILLER.

Princeton, Jan. 25th, 1833.

From the Presbyterian.

Mr. Editor,—In my first "Letter to Presbyterians," the following sentence occurs: "The Puritan settlers of *New England* gave them no encouragement to sit down within the limits of their charters, because, although they agreed with them entirely in *doctrine*, they differed with them very materially in respect to the government and discipline of the church, and were not willing that their Independent system should be disturbed by the neighbourhood of Presbyterian churches."

Since the letter containing the above sentence was published, I have received information respecting the early establishment of Presbyterian churches in *New England*, which is in a great measure new to me; and which, if I had before possessed, would have led to a very considerable modification, if not to the entire omission, of that sentence. I will not trouble you with minute details in reference to this matter; but will only say, that the Congregationalists of *New England* manifested more of a spirit of ecclesiastical hospitality towards Presbyterians, in the early part of the eighteenth century, than I was aware of at the date of that letter. SAMUEL MILLER.

Princeton, Feb. 1st, 1833.

P. S. It will be regarded as a favour, if all the Editors who were so good as to give insertion in their papers to the letter referred to, would insert this explanation.

From the Vermont Chronicle.

Christian Theology.

Some months since, Messrs. Editors, I sent several numbers under this head on the subject of SIN. At the conclusion of them, I proposed at a future time to take up the subject of REGENERATION.—This I now attempt, premising, however, that it is possible, that imperious circumstances may call me to lay it down, before I shall have said all I wish.

I would propose two questions to your readers. 1. How do you come at the *idea* of Regeneration? 2. What is it, when you have come to the knowledge of it?

The very position which I take, will to many seem new. "How do we come at the idea of regeneration! We never thought of that. We have been thinking of regeneration, and reasoning about it, as though we knew what it was." "Doubtless you have; but I wish you to pause a moment over the question, how do you come at the *idea* of regeneration? I come at it thus: I am a sinner, and I feel sin to be the opposite of right. It is wrong in relation to God's law. 'Sin is,' (consult the Greek, 1. John, 3: 4,) 'sin is lawlessness.' My conscience testifies, that I ought to be as this law, and not contrary to it. But I am contrary to it. Therefore I see the necessity of a *change* in me. But this is not all. In me there is a forth-putting energy to wrong, there is lawlessness.' There is a spirit of wrong in me, in distinction from my wrong's being a mere hap-hazard, an accident of circumstances. It is common to speak of the *spirit* of trade, the *spirit* of war, the *spirit* of manufactures, as the forth-putting energy, which belongs to certain men, or to certain classes of men. Now, in relation to the law of God, I naturally put forth wrong, I do not fall in with it—my children do not; the spirit in me is the spirit of wrong, or a wrong spirit. It is like Adam's. He took of the thing he ought not, he ate of it, he ran and hid himself, and then he began to apologize and extenuate, 'the woman thou gavest me,' &c. 'The works of the flesh are manifest, which are these; * * * hatred, variance, emulation, wrath, strife, &c. *and such like*,' also, 'out of the heart proceed evil thoughts,' &c. I confess the spirit that is within me is of this kind; it is forth-putting to works of this kind; in a word, it is the *spirit* of wrong. ——I beg to say I am not stating a theory, but a fact; a fact acknowledged and felt by all *penitent sinners*. Sinners are not penitent for an accident arising from circumstances, but for the spirit of wrong that swells up into proud feelings, and breaks out into wicked actions.

The spirit of right I know is necessary to my well-being, whenever I think of God, as the Executive of Right, or whenever I notice the testimony of conscience in my own bosom. The knowledge, that what is within me is the spirit of wrong; that the energy which goes forth from me is not identical with right, is the knowledge of the necessity of an opposite spirit from that which I now have. It is the knowledge of the necessity of Regeneration; not the necessity of a growth, not the necessity of a change merely, but the necessity of the *birth* of a new spirit within me.

Thus far I take two things as necessary to come at the idea of regeneration. 1. A knowledge that I am filled with the *spirit* of wrong. 2. A knowledge that I should be filled with the spirit of right. Both are revealed in my consciousness. Where now shall I look for the spirit of right? Obviously, not in myself, for I am filled with the spirit of wrong; and not in any man like myself, for all human kind are in the same condition. Where shall I look, where *can* I look but to God? Do you say to me, "Look at the truth!" "And what will truth do? The letter of the truth is dead; disconnected from the spirit as its executive power, it is nothing of which the human soul has the least dread, or for which it has the least care. When it fears the truth, it dreads, not a dead letter, but a living power. 'The words that I speak unto you, *they are spirit, and they are life*;' that is what makes the truth terrible, and that is what makes it lovely too. It is impossible for my soul to conceive of moral truth as any thing but *vox, et præterea nihil*, except as the expression of spiritual power and energy—as deriving its power and energy from the ever-living and the all-prevading Spirit of God. This asking whether the truth converts a man, or whether the Spirit independent of the truth converts a man, is to my mind arrant non-sense. For truth without the spirit is a dead letter, a proposition having no prototype in spiritual existence, or in spiritual relations. And the spirit without the truth, is the spirit without the possibility of being manifest to soul; without the medium of access. But the Spirit has access to the soul, not *by* the truth, using it as a mere instrument; but it has access *with* the truth, using the truth as the form in which it is present, and puts forth an influence in the soul. Where then shall I look for the *spirit* aright? It is not in me; it is not in other men; it is not in the truth as a dead letter. Where can I look but to God! God, the throned SPIRIT OF RIGHT, 'by whom all things do consist?' I may look at truth as the way of the spirit, as the path of communica-

tion with God, as the home of the spirit; but no farther, except as I construe truth to be spirit—to be life.

I come then at the *idea* of regeneration by seeing—1. That I have the spirit of wrong within me; 2. That I ought, and for my well-being I must, have the spirit of right; 3. That wrong has no power to produce right, but the contrary: 4. In God is supreme right, and from his Spirit proceeds all right;—to be, then, partakers of his Spirit, would be the birth of the spirit of right within me; would be regeneration. If I want the *spirit* of right, and not merely some new arrangement of circumstances, I am hedged up to God. It is not to be found elsewhere. I am ignorant or deceived if I suppose it could. 5. God is a Spirit of all possible perfection, and a spirit of forth-putting energy; in God is forthputting energy for all good; therefore, God delights to regenerate, to re-create his own blessed image. These are the conditions under which I contemplate the idea of regeneration; and without them, to my mind, the idea is impossible. Duo.

Communications.

Influence of Pastors upon the cause of Foreign Missions.

Mr. Editor:—When I see a minister of the gospel whose heart is ready to bleed at a view of the millions in heathen lands famishing for the bread of life, and find that he has laid his plans to labor for the speedy conversion of a world, let him go where he will, I feel assured that the people *of his charge* will very soon drink into his spirit and imitate his example. If real christians, they cannot help doing it. All his people soon perceive that a deep interest in the cause of Foreign Missions is the genuine spirit of the gospel. Under the light which such a pastor will pour into the minds of his people, they will clearly see that no man, in their circumstances, can be a christian, while he shuts up his bowels of mercies towards the heathen.

Facts abundantly prove that churches and individual christians, in all parts of the land, only need the information on this subject, which every minister is under high obligations to impart to his people, and they will liberally and cheerfully contribute according as the 'Lord hath prospered them.' I will instance a few facts illustrative of this point, with which I have been personally acquainted.

Five or six years since, a clergyman who would have gone to the heathen himself, if the providence of God had permitted, was called to settle over a church which had been thirty-six years under the pastoral care of a minister who had never labored to inform his people in relation to their duty to the heathen. They, of course, had done little to aid the cause of Foreign Missions. In fact, many members of this church were accustomed to use all the frivolous excuses and objections which we hear from those most bitterly opposed to religion, and every benevolent effort. Soon after the new pastor was settled, and he had ascertained the feelings and practice of his church, with deep emotion he observed to me, 'my people must come up and take hold of this work. I can never see it duty to remain with a church that will not heartily co-operate with me in efficient efforts to secure the speedy conversion of the *whole world*.'

After some deliberation, he resolved to lay himself out on the monthly concert, and try whether the information and light he could bring before his people on such occasions, would not awaken their sympathies and excite to action. He always went to the concert with a condensed view of all the interesting missionary information that diligent research could accumulate. His own contributions, according to his means, were ever such that he could consistently invite the church to imitate his example.

The next time we met, he said this plan would not do; that he was evidently laboring in vain; that his people were sparsely scattered over a territory of more than six miles square; and that with the interest they now felt on the subject, he could not pursuade them to attend the concert.—After a few moments' pause, he remarked, '*this plan* will not do. But my people shall hear the truth on this subject, or they shall stop their ears. I will preach to them a missionary sermon every Sabbath afternoon next preceding the 1st Monday in each month, and see if they will not then be anxious to hear at the monthly concert *too*.' He did this. Sometimes his sermon would embrace a general view of the operations of the A. B. C. F. M., and then he would confine it to a history of a particular mission, or station, or to a view of the superstitions, or cruelties, or future prospects of the heathen. Again he would give a view of what has been done, or what can be done for the millions famishing for the bread of life.

This method, he has now pursued with little interruption, for three or four years.—In the midst of an extensive revival, which gathered 200 or 300 into his church, he preached no sermons that appeared to go home to the heart and conscience of christians, or impenitent sinners, with greater power or effect than his missionary sermons.

His people are now emphatically a missionary people. They love to meet in concert with the thousands of christians who assemble every month unitedly to pray, for the prosperity of Zion, for the speedy conversion of the *whole world*. They not only love to pray for the conversion of the world, but, though none of them are rich, they cheerfully give 200 or 300 dollars a year to secure this object.

Now, Mr. Editor, I wish to inquire, whether some such plan as I have described, might not be speedily adopted by every pastor in the land? If this should be done immediately, might we not reasonably expect to see the contributions for the support of the missions, under the care of the American Board, more than double the present year? I believe it. And while I believe such a course would soon enable the Board to double the number of its missionaries in heathen lands, and save a great portion of what *is now* expended for the support of agents, I most heartily rejoice to learn, that the plan above described, is being rapidly adopted by several of my ministerial brethren, in various parts of this Great Valley. And I am the more interested to know, that the plan has been simultaneously adopted in different and distant sections of the land, with the supposition that the experiment had never been tried before.

One of the Presbyteries in Ohio, passed a resolution recommending every pastor within its bounds, to preach on Foreign Missions, each Sabbath next preceding the 1st Monday in every month, and to take a collection for the A. B. C. F. M. The collection is taken Sabbath afternoon or evening, when a large congregation is together; but this does not supersede the meeting for prayer on Monday. Thus far the recommendation of the Presbytery appears to have been punctually and efficiently followed, and with a happy effect upon the churches. Many pastors in other Presbyteries are doing the same with the happiest results.

A. B.

Donations and Subscriptions

For the American Board of Commissioners for Foreign Missions, received since Jan. 21st. 1833.

Walnut Hills, Misericors Paganis,	$2 00
Highland Co. O. Mrs. M. Barnerd,	50
Greenfield, Highland Co. O. Presbyterian church and congregation,	32 10
Concord, Ross Co. O. Presbyterian church and congregation,	15 25
Children in the same congregation, to support children in the N. American Indian Mission schools,	3 65
Bloomingburg, Fayette Co. O. Presbyterian church and congregation for Palestine Mission,	66 53
Cincinnati O. Monthly Concert collection in the 4th Presbyterian church,	10 00
Collected at the Monthly Concert on the 4th of Feb. in the 3d Presbyterian church,	23 00
Danville, Ky. Presbyterian church and congregation, for the support of Rev. Mr. Alexander in the Sandwich Islands,	*190 00
Cleves, O. Judge Short,	25 00
Lane Seminary, O. Monthly Concert collection,	11 73
New Albany, Ind. Monthly Concert collection,	15 00
Lewiston, Ill. Contributed at the Monthly concert, from Jan. 1st to Nov. 1st, 1832, in the Lewiston branch of the Fulton Presbyterian church,	12 17
Knox Co. Ill. Mrs. E. Owen,	2 00
Burlington, Ky. James M. Preston, Esq.	5 00
Nicholasville, Ky. and Clear creek churches,	48 32
Lexington, Ky. M'Chord church,	83 87
" First Presbyterian church,	†232 68
Athens, O. Female Missionary Association,	6 00
Newport, Ky. Miss Butler,	50
Total,	780 30

The names of about 40 new subscribers for the Missionary Herald have been received since the 21st of Jan.

Donations for the American Board of Commissioners for Foreign Missions, from any part of the valley of the Mississippi, may be forwarded to the General Agent, at the Missionary Room, over Messrs. Foot and Hills' store on the corner of Fifth and Main streets, Cincinnati, or to Mr. Abraham Skillman, Lexington, Ky. or Wm. H. Brown, Esq. Vandalia, Ill. or Wm. Slocomb, Marietta, O. or Daniel Comstock, Madison, Ind.

Subscriptions and money for the Missionary Herald, may be forwarded to either of the individuals above named, or to Mr. Wm. M. Riddle, Danville, Ky. or Mr. W. H. Tyler, Harrodsburg, Ky. or Wilcox & Dickerman & Co. Louisville, Ky. or David V. Smock, South Hanover, Ind. or Rev. N. L. Rice, Bardstown, Ky. or David M. Steward, Oxford, Ohio.

A. Bullard,
Gen. Agent of the A. B. C. F. M for the Western States.
Cincinnati Feb. 12, 1833.

*About 60 dollars more has been subscribed in this church.
†From 26 to 30 dollars more have been subscribed in this church.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. No. I.

RULE OF FAITH.

January 21, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—I am extremely happy to have this opportunity, not of my own seeking, to submit to your consideration, and that of our readers, the reasons which prove the truth of the Catholic Religion, and the tendency of every other system to weaken the principles and sap the foundation of Christianity itself. In doing this, however, I shall be careful to abstain from the use of gross or insulting epithets. I shall make no appeal to prejudice or passion—but availing myself of those advantages which are peculiar to the cause of truth—I shall address your reason, through the medium of rational argument founded upon solid principles and indisputable facts. I shall merely premise in addition to what I have stated, that I discriminate between the false doctrines of modern sects and the individuals whose misfortune it is to have been educated in the belief of them, without a knowledge and sometimes without even a suspicion of their erroneousness. Ignorance of truth is criminal, only when it is voluntary, and when men through party attachments, prejudice or human respect dread the consequences of investigation.—But even then, God alone is the judge before whose tribunal they shall stand or fall. I judge no man—be the sect or denomination to which he belongs what it may.

When we reflect that there was a time when the multitude of believers had but one heart and one soul, and contrast that period with the conflict of opinions, and the rivalship of creeds which have produced the present distracted condition of the Christian family, the lover of truth may find enough to make him weep for charity. Then, there was one Lord, one faith, one baptism; constituting the unity of spirit in the bond of peace. Now, the baptism, the faith, and the Lord himself are become so many topics of dispute, watchwords of division and signals of contradiction. Men under pretence of reforming his church, have tampered with the integrity of Christian belief, and either blind or desperately indifferent to the *consequences*, have burst the ligament which bound the doctrines of Christianity together, and left them defenceless against the invading spirit of infidelity. The ancient land marks of the Christian's belief have been removed—the works of the citadel have been broken down, and the breach once made, Religion has been robbed, as far as it was in the power of man's perverted ingenuity to rob her, of the very privilege and principle of self-preservation.

What is the cause of this unhappy state of things? What is the prolific principle that has produced such a harvest of creeds, in which the wheat of sound doctrines is scarcely perceptible amidst the tares and cockle of delusion? That principle, Rev. Sir, is *private interpretation*. The Presbyterian Church like every other church that has adopted it, is too weak to sustain its pressure, and is consequently falling apart, under its operation. That principle, or as it is regarded among Protestants, that privilege, is destructive of unity, by making doctrine like matter, infinitely divisible. Let a sect be composed of only three individuals, and, if private interpretation be adopted as the cement of religious union, they will not long cling together. But the confessions of faith by which Protestants endeavour to preserve the unity of spirit in the bond of peace, is a practical proof that they themselves do not regard private interpretation as conservative of truth. Let it not be said that these remarks warrant the charge that the Catholic Religion is hostile to the dissemination and perusal of the holy Scriptures. I protest against such an inference; all that I want to establish is contained in the spirit and letter of St. Peter's declaration, that "no prophecy of Scripture is of any private interpretation."

Now the Protestant "rule of faith" utterly reverses this declaration, and makes *all* Scripture of *every* private interpretation. The Protestant rule of faith, is, if I am not mistaken (and if I be, I will thank you for correction) *the Bible alone*.

"The Bible alone," then, is, you suppose, "that infallible rule of faith established by Christ, to guide us in matters of religion, for the purpose of determining disputes in the church of Christ," to the existence of which we have both subscribed our names. Allow me, Rev. Sir, here to remark, that whether you choose to recognise, or to deny the existence of an "infallible rule of faith," was to me, a matter of utter indifference. The cause of truth would have been vindicated as much by the denial, as it can be by the admission. In the former case you would have reduced the religion of Christ to a matter of opinion, and this is precisely what you do, not by admitting its existence, for in this you were right, but by restricting it as Protestants are obliged to do, to the *Bible alone*.

You have sufficiently defined the rule of faith by telling us that it was established by Christ, "for the purpose of guiding us in matters of religion and of determining disputes in his church." Now it is altogether inconsistent with our belief of the personal character and attributes of Jesus Christ, to suppose that he would have established this "rule of faith," as a *means*, without having rendered it *competent* to the *end*, for which it was established. As a rule, therefore, it must be *practically* as well as *theoretically* infallible. Otherwise it would be incompetent to the end for which it was established, and could neither "guide us in matters of religion, nor determine our disputes." It would be a mockery; more worthy of the Arabian imposter, than of the Son of God. The "infallible rule of faith" then, which you have admitted in our regulations for this controversy, must be infallible, not only in itself, but in its *application* to the purposes of its establishment, so as to give those who abide by its decision an infallible certainty that they abide in the doctrines of Christ.

Let us now examine whether the Protestant rule of faith—the Bible alone—is competent by practical application, to the end for which such a guide was established by the Saviour of men. In other words, let us see whether your definition of that rule, as a Protestant, does not conflict with your admission of its existence as a Christian. I shall conduct the examination on the principles already laid down, which you are at liberty to refute if you can, but which, if you do not refute, shall be looked upon as conceded,—for I wish you to be advised, that in the whole controversy, every inch of ground which is not disputed by you, shall be looked upon, as *so much* given up to the cause of Catholicity and truth. And at the same time, I have to request of you, as an honorable adversary that in attempting a refutation, you will take up my arguments in *my own words* and according to their context and meaning.

The question then is this: Is the *Bible alone*, that practical rule of faith, established by Christ, to guide us in matters of religion and to determine disputes in his Church?"

If it is not, then it will follow, that the whole Protestant system, that is, the system of all who adopt the Bible alone to "guide them in matters of religion," hinges on a principle which is vicious and defective. I will now proceed to state the reasons which should make it manifest to every unprejudiced mind, that the *Bible alone*, is not, and cannot be that infallible rule established by Christ for the purpose of determining disputes in his Church. These reasons I will lay down in distinct paragraphs in order to make them convenient for the purposes of reference, and to bring them more within the reach of refutation, number for number.

I. The Rule of faith adopted by Protestants, is the *Bible alone*—and that rule you admit, was established by Christ, and infallible. The Bible includes all the books of the Old and New Testament, acknowledged by the Protestant canon of Scripture. Now if *Christ* established the rule of faith, it certainly was not the Bible, for it is an historical fact, that no part of the New Testament was written for several years, and some of it, not until more than half a century after Christ's ascension into heaven. How could the Bible alone, then, be a rule of faith to those Christians who lived, and believed, and died in the first century, *before the Bible was written*? Had *they* no infallible rule of faith—for they had not the Bible? Or did Christ establish *two* rules, one for them and another for us? And if he did, show us the evidence of the fact, from the Bible alone.

II. The belief that the Bible alone is the infallible rule of faith, is not only an article, but a *fundamental* article of Protestantism. Now as it is the peculiar boast of Protestants that *they* believe nothing but what is contained in the Bible, I ask you to point the chapter and verse which says, that the "*Bible alone* is the infallible rule of faith established by Christ to guide us in matters of religion, and to determine disputes." If there is no such text, then it follows that the Protestant rule, is a mere *gratuitous* assumption, unauthorized by the very document from which they profess to derive all their doctrine. This assumption is the pedestal on which their system stands, and I ask *what* supports the *pedestal itself*? You will tell me that "Scripture is profitable, for reproof," &c. I admit it, but between that, and its being the only rule of faith there is a wide difference. You will tell me that the Jews were recommended by our Saviour, and the Berœans by his apostle to read the Scriptures; I admit it, but all that goes no farther than to prove that they are profitable, &c. St. Paul commends his disciple for having been acquainted with the Scripture from his childhood; I admit it, but St. Peter tells us that there are persons who wrest the Scriptures *to their own destruction*. Where then, I repeat the question, is the Scriptural warrant, for making the "Bible alone" our rule of faith?

III. What do you mean by the Bible *alone*? Is it the Bible on the shelf of your library? Or is it the Bible as you peruse it? The former cannot be your rule of faith, and the latter is not the Bible alone, but you and the Bible together. Do you then, Rev. Sir, look upon yourself and the Bible together as constituting that infallible rule established by Christ?

IV. The Bible alone, cannot be our rule of faith, because we are bound as Christians to believe that the Bible is an *authentic* and *inspired* book; and this I defy any one to prove *from the Bible alone*.

V. The Redeemer of the world never intended that the Bible alone should be the rule of faith—because, it was not universally known until the end of the fifth century, *what books*, were to be regarded as inspired Scripture—consequently the Christians of the preceding ages were destitute of that infallible rule which you admit was established by Christ; or if they possessed a rule at all, it certainly was not the Bible alone. Besides, consider the millions who believed in Christ, and could not read, or could not possess themselves of a Bible, before printing was invented and since, were they on this account—are Protestants now who cannot read, destitute of a rule of faith?

VI. The Protestant rule of faith is not the infallible rule established by Christ—for, the object and end of that rule, was to "determine disputes in his Church;" and it is an undeniable fact that whilst this false rule has given rise to interminable controversy among the sects that have adopted it;—since the origin of Christianity, not so much as one single "dispute" has been *determined* by the Bible alone!

VII. The Bible alone, or the Bible operated upon by private interpretation, has given rise to all the heresies that exist. The Socinian, the Universalist, the Swedenborgian have as good a right to understand its meaning as you. They protest against the doctrines of the Catholic Church as you do; they have the same rule of faith, the Bible alone, and is theirs the infallible guide appointed by Christ? *His rule* you admit, was infallible—can you say as much of theirs? His rule was conservative of unity in his doctrine. Is yours?

VIII. Do you not admit that in holding the Presbyterian doctrine you *may be* in error? If so, what confidence have you in the *infallibility* of your guide? If so—then you must admit the possibility of the Socinian's being right; especially as he follows the principle which you recommend to all, as "the infallible rule of faith, established by Christ to guide us in matters of religion"—the *Bible alone*. Now I ask, is it consistent for you to exclude the Socinian from the pale of Christianity, whilst *you are compelled to admit by your own rule*, that your belief *may* be false and his *may* be true! I say you are compelled as a consistent Protestant to make this admission—and I am prepared to prove it.

IX. If the Bible alone be the rule of faith, it must be the Bible according to each one's interpretation. Now, Rev. Sir, let me suppose a case to illustrate my meaning. I will imagine four Presbyterian clergymen reading the Bible—yourself being included in the number. The one becomes *persuaded* that Unitarianism, is the doctrine of the Bible. The other, that it is universal salvation;—the third that the doctrine of Swedenborg, is the true doctrine, according to Scripture,—I ask you whether these brethren would not be bound before God as *honest men*, to quit your church and embrace respectively these different systems, which according to the Protestant rule of faith are found (*relatively to them*) in the Bible? I say they would—and I call on you for the proof of the contrary. But this is not all. What if a ray of divine light should break in, upon your own mind—what if the scales of prejudice should fall from your eyes in the perusal of the sacred page, and you should see or imagine you saw, the evidence that Christ established a Church to which he communicated the attribute of infallibility, and that this church can be no other than,—shall I say it?—the Roman Catholic Church—I ask again, under such a persuasion would you not yourself be bound *before God*, to embrace the doctrines of that Church—even at the risk of being *called* an idolater. I say you would. I mention these various operations of *your rule* of faith, to show that the Redeemer never did establish—"to guide us in matters of religion and determine disputes in his Church"—a principle which in application, is found to *work the destruction*, instead of the accomplishment of the ends for which it was instituted. For these reasons, then, I say it is impossible that the "infallible rule of faith" established by Christ should be the Bible alone.—And consequently that the Protestant rule is false.

X. The doctrines of Christ were delivered to mankind, and believed as positive *truths*, or *facts*, about which there could be no ground for disputation. Now the object for which an "infallible rule of faith was established" by our Saviour, was to *guard these* eternal and unchangeable truths, or facts, from being confounded with, or lost in the erring speculations of men, who, he foresaw, would endeavour to supplant him, by substituting their *opinions* for his *doctrine*, and teaching error in his name. And this being the case, is it not as clear as noon-day, that the Protestant rule is not the rule established by Christ. Why! Because instead of teaching the doctrines of Christ as *positive truths, facts*, it merely submits them to its votaries as *opinions*, held by the *preacher*, agreed to by those who drew up the confession of faith, and *supposed to be contained in the Bible*. But supposed by whom? by the members of the sect. And supposed how long? just until a change comes over the spirit of private interpretation. Sir, the most vital tenet of Christianity, the Divinity of Jesus Christ, if brought in *contact* with the Protestant rule of faith, will be dissolved by the very touch, into a matter of speculation and mere human opinion, whereas Jesus Christ never inculcated the belief of *an opinion*. Therefore the Protestant rule of faith so far from being the fountain of infallible assurance as to what doctrines we should believe, is on the contrary the very parent of *uncertainty* and cannot consequently be that "infallible rule established by Christ, to *guide us* in matters of religion, and to determine disputes in his Church."

I might still multiply these arguments, but it is unnecessary. The conclusions are fairly drawn, and I hold myself prepared to prove the premises and vindicate the reasoning whenever they are called in dispute. The question is not how many great and good men have been involved in the same delusion as yourself with regard to the rule of faith. The question is not how many brilliant minds have been warped, and turned aside from rectitude of judgment on the subject of religion, by adopting or inheriting from birth and education, a principle of guidance in religion, which principle, when *examined* is found to be in itself repugnant to reason, unauthorized by Revelation, and in its practical consequences utterly subversive of the doctrines of Christianity, by reducing them to the uncertainty of mere opinion. But the question is, what is "that infallible rule established by Christ to guide us in matters of religion, for the purposes of determining disputes in the Church of Christ,"—whose existence you have recognized?

The cause of truth requires that you should meet my arguments and refute them, article for article. What course you will adopt to accomplish this, it is difficult for me to conceive. But I am satisfied that our readers will not be contented with that sliding system of controversial tactics by which the opponents of the true religion, are accustomed to "slur the notes" of an argument, which they *cannot answer*. One part of this system is, to draw consequences from our language which we never intended, and then refute *their own* deductions, instead of taking up the *real* difficulty, and grappling with the reasons by which it is sustained. Another is, to appeal to *party feelings*, and touch the string of prejudice against the Catholic religion. I know that there are individuals, in every Protestant denomination, who are not to be operated on by any or all the resources of evasion. There are men of every denomination, who with a candid, honest, and impartial mind, will judge our arguments according to their intrinsic evidence—I ask no more.

The importance of determining the question of the rule of faith must be manifest to all who have reflected on the subject. In controversy, it is like the standard of weights and measures used in the disposal of merchandise; whenever the merchant uses *false standards*, he is certain to cheat his customers or himself. It is then, Rev. Sir, useless for you to condemn the doctrines of the Catholic church until you shall have proved that the rule by which you judge them, is the infallible rule. The doctrines of Christianity have been regarded by the Catholic church from the beginning, as fixed stars in the firmanent of Revelation. She ascertained and certified their existence by the same infallible rule, (or if I be allowed to continue the figure,) the same telescope which she received from Jesus Christ himself, as the true, and only true medium of observation. By this means she knew from the commencement, by this means she defined more clearly in her general councils, their existence, relative position, and influence, as occasion required,—and by this means also, she was enabled to detect the "new lights," which men in every age attempted to plant in her firmanent. Thus it was, that amidst the contending elements of heresy, on the right hand and on the left, she has pursued the even tenor of her way, imparting to all nations, and to all generations, as she passed the knowledge of the doctrines which her founder, Christ, commanded her to teach and preach to every creature. Some fifteen hundred years after her establishment, a few individuals rise up in the might of *private opinion*, and assert that the church had fallen into error, begin to teach new doctrines, and reject others which had always been believed. This act is what is called in history by the specious name of Reformation. At first they professed their willingness to abide by the decision of the church, touching their opinions, but as soon as the church by applying the proper medium of infallible discernment had pronounced their opinions to be contrary to the doctrines of Christ, as soon as she had refused to raise their "new lights" to the dignity of fixed stars in the heavens of belief—from that moment, it was determined that they should declare themselves independent of the church, and that they should fabricate a "telescope" of their own. They have done so, but neither could this determine what were the fixed and immutable doctrines of Christianity. The German Reformer wished all men to see as he saw—but the medium of observation which was correct at Wirtemberg, was found to be deceitful at Geneva, and thus every man who felt himself called upon to labour in the Reformation, began by making his own telescope. And not only this; every individual is furnished with a pocket spy-glass—by which he has a right to judge the doctrine of his minister, and see whether it is conformable to the discoveries of the great telescope, contained in the "Confession of Faith"—to judge of the confession itself, and see whether it is conformable to the Bible—and to judge of the Bible and see whether it is conformable to his—spy glass that is, *private interpretation*.

Thus, Rev. Sir, thus it was that you judged of the Catholic doctrines of Christianity in your letter which gave occasion to this controversy. You say it is our faith that is contrary to the doctrines of Christ; I say it is not our faith, but your spy-glass; and I protest against your mensuration of either Catholic or Protestant doctrine, until you shall have proved that your *instrument* of measurement, is the "infallible rule of faith established by Christ," as expressed in our articles of agreement. Now the Westminster Confession of Faith, to which, some will contend that you pay greater deference than to the Bible itself, declares that "the infallible rule of interpretation of Scripture is the Scripture itself." But be it remembered that this is the enactment not of the Bible, but of a number of men, assembled at Westminster, Anno Domini 1647, by order of Parliament, *to make a religion* for the united kingdoms of Great Britain and Ireland. And I leave it to any man of common sense, if this rule of interpretation, which they call infallible is not a mere sophism—seeing that the scripture to be interpreted and the Scripture *by which* it is to be interpreted are both *equally* subjected to the pocket-glass of the reader's private interpretation. Would it not be absurd to say that the laws of this commonwealth expound their own meaning, without a judge? The some Confession of Faith says that "the supreme judge by which all controversies of religion are to be determined, can be no other but the Holy Spirit speaking in the Scriptures." But this is only begging the question and does not reach the difficulty:—Seeing that the subject of dispute turns precisely on this question, *what does the Holy Spirit say?*—"speaking in the Scriptures."

You will observe, Rev. Sir, that I have said nothing on the subject of the Catholic rule of faith—which, however, cannot but be considerably, though indirectly strengthened, if my arguments against the Protestant principle cannot be met by evidences stronger on the other side, than those I have put forth. It only remains for you to show that the Protestant rule of faith, is that "infallible rule established by Christ to guide us in matters of religion and to *determine disputes* in his Church."

The Scriptures are indeed the inspired word of God, as such they have been guarded and vindicated by the church. God forbid that I should ascribe to *them*, the errors of those who claim to walk under their guidance. The only object I have had in view, is to show that the rule of faith adopted by Protestants, is a rule which will lead infallibly to the abuse of the Scriptures, and to the destruction of the revealed doctrines of Christianity. The Bible alone, in other words, private interpretation may serve the purpose of the Presbyterian against the Catholic, but it will equally serve the purpose of the Socinian against both.

In the course of this letter I have spoken with entire freedom of the principles of Protestant doctrine. If any one should be offended at this, I beg such a person to remember that you invited me to the discussion; and that having accepted the invitation, it would not be generous to find fault with me for speaking the truth, and the whole truth, provided I give facts and reasoning to prove that I speak *nothing but the truth*.

Yours, very respectfully, John Hughes.

P. S. In your last letter, published under the head of private correspondence, you introduced several topics which are certainly foreign to the occasion of this controversy. The first is, quotations from your letter in the Christian Advocate, to show that you were obliged to answer the difficulties presented to you in the Baltimore manuscript. Now in reference to this, I have already stated that I professed to know nothing of the matter, until your letter published in August and September made it *public, that you had challenged*, "Priests and Bishops," to this discussion, the whole field of controversy.

The second is, that you represent me as having, in a letter addressed to the Editor of the Philadelphian, arraigned the clergy of some half a dozen of Protestant denominations for manifesting a spirit of retreat during the Cholera. This may of course enlist the feelings of those clergymen against me as a public accuser; but I appeal to the letter itself and to the recollection of this community to say whether I preferred any charge of my own against them. On the contrary, I took up the charges as they had been preferred, *by a correspondent of the Philadelphian signed "a Presbyterian,"* against the Protestant clergy, for abandoning their posts at such a time. It was in the act of replying to these charges of his correspondent, by the Editor, that the unfortunate insinuation was made against the moral purity of the Catholic clergy, which after all, may have been a lapsus penræ. This being the case, how could you represent me as the person framing accusations against the clergymen of all the denominations mentioned somewhat ostentatiously, in your last letter? Now, however, I assert that the testimony of the Physicians who attended in the Cholera hospitals, and who periled *their lives* in the duties of their profession, would go far to establish the charge as suggested by "a Presbyterian."

Lastly you take great pains to show in all your letters how much you have to do, and how much leisure "sanctuary quietude," remains on my hands, intimating thereby the advantages which my situation gives me over you in the conducting of this controversy. Be assured, Rev. Sir, that if I thought the public could be interested in the detail of my avocations, I also, could make out a tolerable list of duties; enough perhaps to turn the scales of comparison. But, to make your mind easy on the subject of your official occupations, I beg to state that I am prepared, if God give me health, to sustain the Catholic argument against any or all the clergymen of the Synod or General Assembly, provided he or they *write with your signature and adhere to the rules*. I make this remark not by way of boasting, but because you allude to, and dwell as I think, too emphatically on the multitude of your official duties. My confidence is not in my own abilities, that would be a poor pitiful reliance, but it is in my cause;—*truth*, and her eternal evidences.

Jno. Hughes.

Popery.

Private Interpretation.—Protestants are often accused of palming upon the people opinions of their own and pronouncing them the "word of God." How fully this charge may be retorted upon the Romanist, translations like the following will show. Any person however unlettered, will be able to see from the spirit of the passage that the "do penance" inserted by the Romanist, comes in with a halting pace. "*Do penance* for the kingdom of Heaven is at hand," Matt. iv. 17—"that they should *do penance* and turn to God, doing works worthy of *penance*." Acts xxvi. 20. "Therefore I reprehend myself and *do penance* in dust and ashes"—instead of "I *abhor* myself and *repent* in dust and ashes." Job. xlii. 6. The design of such interpretations is too evident to need comment. —*Text Book of Popery*.

Teaching for doctrines the commandments of men.—"After the same manner also he took the cup when he had supped, saying—This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and *drink this cup* ye do show the Lord's death till he come." I Cor. xi. 25, 26.

With these commands compare the following decrees of the great Roman Catholic council of Trent.

"Whoever shall affirm, that the holy Catholic church had not just grounds and reasons for restricting the laity and non-officiating clergy to communion in the species of bread only, or that she hath erred therein: let him be accursed.

"Whoever shall deny that Christ, whole and entire, the fountain and author of every grace, is received under the one species of bread; because, as some falsely affirm, he is not then received according to his own institution, in both kinds: let him be accursed."

The power of taking away the wine from any but the priests, and making such changes in the institutions of Christ himself, is thus asserted:—

"The council further declares, that in the dispensation of the sacraments the church *hath always possessed the power*, so that their substance was preserved, of making *such appointments and alterations*, according to the change of things, times, and places, as it should judge would best promote the benefit of the recipients, and the veneration due to the sacraments themselves."

Is not this perverting the Scripture!

"To the law and to the testimony, if they speak not according to them, it is because they have no light in them."—*Ib.*

TRADITION.—Tradition is of the utmost importance to the Papist. It answers many an objection, and stands in the place of argument and evidence. There are in the Roman Catholic church many opinions and practices for which, confessedly, no warrant can be produced from the inspired volume. But where Scripture is silent, tradition speaks. "Such and such things," a Protestant may argue, "are not authorized by the word of God; what mean ye by this service?" To this the true Catholic has a ready reply, "We have received them by tradition from the apostles." Do you ask for evidence? The only answer to be obtained is, "The priests have told us so—their predecessors gave the same instructions to our fathers; and so by continual succession these things have come down to us from the apostles." In vain do you urge the great probability of mistake, and the uncertainty attending oral communications; in vain do you ask for proof: written documents, the source of proof in other cases, are out of the question; and besides, the church has decreed that tradition has the same authority as the written word, and fulminated its curse against all impugners.—*Ib.*

TRANSUBSTANTIATION.—Many Protestants do not believe that the Roman Catholic church holds the doctrine of the positive conversion of the elements of the communion into the real body of Christ. But that devout Catholics avow this opinion in the most undisguised manner, may be seen in such sentences as the following, which occur in a letter from a "Sister of Charity," published in the Boston Jesuit. The writer speaking of her leaving her attendance on the sick to receive the sacrament, says:

"We approached the holy table; when turning towards us, *holding in his hands the well beloved of our souls*, he [the priest] said, 'Come, dear sisters, and *receive your God*, he will be your strength and your courage, he will go with you all the day and count your steps'—here his tears prevented him from continuing, *and we received the adorable body of our Redeemer.*—Scarcely had we returned to our places, when called, I went with the sacred host yet in my mouth, and was soon followed by my beloved sisters," &c.—*S. S. Jour.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 27, 1833.

PROTESTANTISM AND POPERY.

Last week we finished the publication of the preliminary correspondence between the Rev. John Breckinridge and the Rev. John Hughes, of the Roman Catholic church. In to-day's paper we give the commencement of the discussion of the subject, as agreed upon in the preliminary arrangements. We design to transfer the whole of this correspondence to our columns, as it shall appear in the Presbyterian. We hope it will not only prove gratifying, but highly instructive to our readers. This discussion involves matters of vital importance to the cause of truth. We hope it may receive from the community the careful attention it merits.

TEMPERANCE.

We learn from the Paris *Western Citizen*, that the Rev. Dr. Blackburn has recently delivered several addresses on Temperance in that place. During the time, a Temperance Society was organized, consisting of upwards of two hundred members; many of whom, however, were members of a society which had been previously established there. The Society appointed a meeting to be held on yesterday, (the 25th inst.)

LOTTERIES.

We are truly rejoiced to see the tide of public opinion setting so strongly against this disgraceful and iniquitous system of swindling, which is annually numbering among its victims hundreds of degraded and distressed individuals. We are beginning strongly to indulge the hope, that the Lottery system, like its kindred, Intemperance, is doomed, if not to an utter extermination, at least to a banishment from the walks of reputable society. If the community can but be awakened to their real interests, such must inevitably be the result respecting both of these abominations. The moral sense of the community is not so blunted as not to perceive, that Lottery dealing and gaming are synonymous terms. And that gaming and intemperance are closely linked together, no one needs to be told at this day.

A few weeks since we noticed the fact, that the Governor of the state of Maryland in his Message to the Legislature, recommended to them to co-operate with the Legislatures of other states in the entire suppression of the Lottery system. We are gratified to learn that a bill for "the entire abolition of Lotteries," has been introduced into the Senate of Pennsylvania, and passed to its third reading. Should not the attention of every Legislature in the Union be directed to this subject? A simultaneous effort could not fail to accomplish much.

EXPECTED DISCUSSION.

The attention of the community appears to be turned with great interest to the relative claims of Protestantism and Romanism. An animated and able discussion of this subject is now going on in Philadelphia; and we understand that a controversy of a similar character is about to be commenced in the city of New York. The Rev. Dr. Brownlee has been repeatedly challenged by the *Truth Teller*, a Roman Catholic publication, to discuss the merits of the Roman Catholic tenets; and has at length agreed to enter upon the discussion with any one of several Roman Catholic clergymen named.

NEW YORK UNIVERSITY.

A short time since we published an account of the organization of this institution, on a very extended scale. A large and highly respectable meeting has been lately convened in the city of New York, "to hear statements of the progress of the institution, and the principles on which it is conducted." It will be recollected, that a distinguished feature in the organization of this institution was, the prominence it gave to religious instruction. The meeting was addressed by several distinguished gentlemen, and liberal contributions have since been made to the funds of the University. Although the institution has been in operation but three months, it already numbers more than 150 students. A splendid site for buildings has been purchased in the city of New York.

NATIONAL PREACHER.—This publication is issued monthly, and is entirely composed of original sermons from living ministers. It is contributed to by many of the most distinguished clergymen in the United States. The number for January 1833, contains two Sermons. The first by the Rev. Nathan Perkins, D. D., of West-Hartford, Connecticut; preached on the *sixtieth* anniversary of his ministry at that place. This discourse is entitled "The Doctrines essential to Salvation;" and is founded on 2 Pet. 1. 12, 13, 14, 15. The second sermon is by the Rev. Enoch Pond, Professor of Theology in the Theological Seminary at Bangor, Maine, and is styled "Conviction of Sin by the Law." It is from Romans 3. 20: *By the law is the knowledge of sin.*

THE PRESBYTERIAN PREACHER: *or original Sermons by living Ministers in the Presbyterian Church.* The January No. of this work, edited by Rev. S. C. Jennings, of Pittsburgh, contains a sermon from the pen of the Rev. David Elliott, of Washington, Pennsylvania. This discourse is styled "The Decrees of God:" Eph. 1. 11. *Being predestinated according to the purpose of Him who worketh all things after the counsel of his own will.*

The North American Arithmetic. Part second, uniting oral and written exercises, in corresponding chapters. By Frederick Emerson, Boston. We have been politely furnished a copy of this already popular school book, by the author. On running hastily over its pages, we have received a decidedly favorable impression of the work. It appears to be somewhat on the plan of the Mental Arithmetic of Colburn; a deservedly popular work. We think, however, that Mr. Emerson's method of treating the subject is a considerable improvement on the plan of Colburn. No department of primary education has, within the last few years, received greater improvements than this. The science of Arithmetic, as it is now taught, according to the improved methods, is a very different thing from the mechanical routine which formerly constituted the most of the instructions in this important branch. The former mode was little better than mere mechanical drudgery; giving hardly any exercise to the mind. According to the present improved method of teaching Arithmetic, the mind of the young pupil receives the most judicious and salutary discipline. We should be glad to see the treatises of Emerson and Colburn more extensively introduced into the schools of this part of the west. It would be the means of greatly facilitating the progress of the youthful pupil in the acquisition of a correct knowledge of this useful branch, and also render that a pleasant and interesting study, which is generally regarded by children as irksome and repulsive.

For the Western Luminary.

Bardstown, Ky. February 11th, 1833.

Brother Skillman,—At a late meeting of the Session of the Presbyterian Church in Bardstown, the following resolutions on the subject of Dancing were unanimously adopted: a copy of which you are requested to publish in the Luminary.

1st. *Resolved*, That this Session consider Dancing Schools, balls, parties for dancing, &c. not only as entirely *useless*, but as tending in various *ways* to hinder the progress of religion, injure the cause of Christ, and prevent the salvation of those engaging in them.

2d. *Resolved*, That were they not otherwise sinful, yet from the present state of feeling in the church and in the world, professing christians, who engage in, or countenance them, do offend their brethren, throw a stumbling block in the way of the unconverted, and bring a scandal on the church of Christ: Wherefore,

3d. *Resolved*, That any member of this church, who shall attend such places themselves, or shall encourage their children, over whom they have control to attend them, or shall encourage or permit such practices in their own houses, shall be subject to the censure of the church as in other cases of disorderly conduct.

WILLIAM R. HYNES,
Clerk of Session.

Kentucky Colonization Society.

PROCEEDINGS OF THE 4TH ANNUAL MEETING.

The Fourth Annual Meeting of the Kentucky Colonization Society, was held in the Presbyterian Church in Frankfort, on Thursday the 13th of December, 1832, at 7 o'clock, P. M.

Gen. JAMES ALLEN, one of the Vice Presidents, took the chair.

The Throne of Grace was addressed by the Rev. Dr. Blackburn; after which, the names of the delegates present were enrolled.

The Society then proceeded to the election of officers for the ensuing year; when the following individuals were chosen:

President—Gen. JAMES ALLEN, of Green County.

Vice-Presidents—John J. Crittenden, Esq. of Frankfort; Rev. J. S. Bacon and Elder John T. Johnson, of Scott County; James H. McClure, Esq. of Campbell County; Rev. Bishop B. B. Smith and Thomas T. Skillman, Esq. of Fayette County; James M. Preston, Esq. of Boone County; Rev. Joseph Tomlinson, of Bracken County; Hon. James T. Morehead and Hon. Joseph R. Underwood, of Warren County; Rev. John C. Young and Capt. Samuel Daviess, of Mercer County; John Green, Esq. of Lincoln County; Chas. M. Thruston, Esq. of Jefferson County; Major Daniel B. Price, of Jessamine County; Rev. Francis Cossist, of Caldwell County; Rev. Gideon Blackburn, D. D. of Woodford County; Col. Wm. P. Fleming, of Fleming County; Gen. Wm. M. Sudduth, of Bath County; James Love, Esq. of Knox County.

Corresponding Secretary—Thornton A. Mills.

Recording Secretary—Henry Wingate.

Treasurer—Col. Edmund H. Taylor.

Managers—Rev. John T. Edgar, Rev. H. H. Kavanaugh, John Brown, Esq. Col. James Davidson, Capt. W. S. Waller, John H. Hanna, Esq. Charles S. Morehead, Esq. Jacob Swigert, Esq. Col. Peter Dudley and Uriel B. Chambers, Esq.

The Annual Report was then read by the Corresponding Secretary.

The Rev. JOHN C. YOUNG, President of Centre College, delivered the Annual Address.

The following resolutions were adopted:

Resolved, That the thanks of this Society be tendered to Rev. President Young, for the very able and eloquent Address delivered by him this evening; and that he be requested to furnish a copy for publication.

Messrs. P. Butler, S. Daviess and A. G. Hodges were appointed a committee to carry into effect the above resolution:

Resolved, That the board of managers be directed to have one thousand copies of the annual report and address printed for distribution.

The meeting was large and respectable, and was attended by many members of both branches of the legislature. A collection was taken up in aid of the funds of the society; and then the society adjourned.

H. WINGATE, *Rec. Sec.*

FOURTH ANNUAL REPORT.

The proceedings of the society for the past year possess more interest than those of any former period.

In our last report, it was mentioned that the Revd. George C. Light, had undertaken a general agency for this state. Success has generally attended his efforts. For his success in collecting money, we refer to his report, which immediately follows this. In addition to the amount paid into his hands, he has obtained from many societies pledges for considerable sums, part of which have been redeemed by payment having been made to our treasurer, and the remainder is yet due. His services are still engaged for the society, and his time is spent in making collections, forming new societies, and distributing information relative to colonization. Robert S. Finley, Esq. of Cincinnati, has, also, been appointed an agent for a few months.

As to the state of our treasury, we refer to the treasurer's report. The amount in our possession, with whatever additional sum the benevolence and patriotism of our countrymen may bestow upon us, will be expended in fitting out our next expedition to Liberia.

Since our last meeting, the first expedition of emigrants from this state, and we believe, the first from the Mississippi valley, sailed from the port of New Orleans. It was accompanied by a young gentleman from Cincinnati, who has since returned, and brought back with him the most favorable account of the prosperity and future prospects of the colony. His letter to our agent, Mr. Finley, has been extensively published, and we would refer to that and to those of the colonial governor and physician, as sources of information to all who may wish to know the state of the colony.

It is the intention of the board to send out a second expedition during the next spring. The emigrants are directed to assemble at Louisville so as to be in readiness to leave that port on the 20th of March next. They will be conducted to New Orleans by one of our agents. Applications from several neighboring states have been made to join our expedition; and if suitable arrangements can be made, the number which will depart from the west will not be much less than three hundred. The prevalence of the cholera in the towns along the Ohio and Mississippi rivers, and particularly in Louisville and New Orleans, alone prevented the departure of the emigrants last fall.

The board would congratulate the friends of colonization, on the prospects which are before the society. It is advancing in public estimation, and several of the Southern States are turning their attention to it. If our friends are only diligent and persevering in [illegible] can be entertained as to the their exertions, no doubt [illegible] must caution, final success of our enterprize. But we [illegible] them not to relax their efforts under the impression that all is accomplished. We have scarcely made a beginning in comparison with what has yet to be done. All the past has conclusively proved the practicability and importance of our scheme, but our ultimate object will not be attained until our government shall put forth its aid and carry on, in power, the work which we now have in its incipient stages. Then we may feel assured, that we shall be delivered from the consequences of the tremendous curse which overhangs us, that our colored population will be placed in the land of their fathers and restored to happiness and freedom, and that long lost and benighted Africa will rejoice in the light of a long and glorious day.

REV. GEO. C. LIGHT'S REPORT.

CYNTHIANA, October 11th, 1832.

Geo. C. Light,
To the Kentucky Colonization Society. Dr

To cash received of Mrs Stamper,	$	00 50
do. of Peter Akers, (4th July collection,)		15 00
do. of Cynthiana Colonization Society,		16 50
do. of A. Young, 4th July collection,		2 20
do. of do. donation,		2 20
do. of Danville Colonization Society,		10 00
do. of Harrodsburg do.		15 00
do. of Versailles, do.		30 00
do. of Lexington, do.		50 00
do. of Rev. D. Whitney, 4th July collection,		15 00
Feb. 15. To cash from collection at Mt. Sterling,		5 08
To do. from Colonization Society at Cane Ridge, collection lifted 14th Aug. 1831, by J. Rogers,		3 12
To do. Harrodsburg Colonization Society,		20 00
April 9, To cash from collection at Maysville,		20 21
May 8, To do. at Falmouth,		10 81
" 17, To do. at Flemingsburg,		20 20
" " To do. Flemingsburg Colonization Society,		52 50
" 18, To do. at Poplar Plains,		16 00
" 21, To do. at a camp-meeting at Mt. Sterling,		27 05
June 1, To do. at Germantown,		19 50
" 6, To do. of Greenupsburg Colonization Soc.		19 50
" 15, To do. collection at North Middletown,		13 25
" " To do. Donation at Cane Ridge,		1 50
" " To do. Colonization Society at Cane Ridge,		9 00
" 17, Collection at Millersburg,		6 40
" 22, Cash of two young ladies at New-Store,		2 00
July 4, Collection and cash of society in Georgetown,		24 31
" 15 do. at Winchester,		10 25
" 20, do. at Paris,		31 00
" Annual subscription of said society,		34 00
" Received of treasurer of said society in Dec.		3 00
" of J. S. Hitt, member at Paris,		1 00
" of Millersburg Colonization Society,		3 50
" Ruddle's Mill Colonization Society,		44 94
" Public collection at Ruddle's Mill,		2 03
Aug. 24, Cash of Rev. Mr. Hinckley		19 00
Collection at camp-meeting in Clark,		22 38
Oct. 19, Collection made by the Rev. Henry J. Evans, in Hopkinsville, 4th July last,		7 00
Collection by Rev. J. F. Young, Somerset,		1 25
" 24, do. by Dr. Archibald Young, 4th July.		7 00
Nov. 9, Of the society at Lresburg, Harrison co.		35 25
" 23, Of the Versailles Colonization Society,		120 00
Dec. 5, Of the Louisville society, part of their pledge for $600,		307 97
" Of Jefferson county Colonization Society,		49 25
" Of three small boys (Wm. Smith, John Bullitt and Scott Bullitt) 25 cents each,		75
		$1137 67

Contra.

By services as agent of the society, 14½ months, at $50 per month,		725 00
Postage,		5 00
Extra expenses incurred on account of society,		10 00
By cash paid Treasurer,		300 00
		$1040 00
Balance in my hands,	$	97 67

GEO. C. LIGHT, *Agent Ky. Col Society.*

TREASURER'S REPORT.

Edmund H. Taylor in account with the Ky. Col. Society. Dr.

1831. Dec. 1, To balance on hand this day,	$	217 53
1832, Jan. Porter Clay, Esq. donation,		20 00
James G. Dana, 2 years contribution,		2 00
Feb. 14, A. S. Housley, Esq. ditto, Lebanon, Ky.		5 00
May 12, of Fleming co. aux. soc. by D. K. Stockton,		98 02
Oct. 4, Knob Lick do. by Alfred Shelby, Esq.		75 00
15, Newport do. by J. H. McClure, Esq.		50 00
Nov. 16, Danville do. by J. A. Jacobs, Sec'y.		100 00
19, Garrard co. Forks Dicks river; J. Scott,		25 25
20, Perryville do. by J. Jeffries,		36 87
Dec. 4, Jessamine county, by D. B. Price,		40 80
8, Lancaster do. by S. G. Tillete,		5 00
10, of George C. Light, agent of society,		300 00
12, Harrodsburg Society, per S. Daviess, Esq.		65 00
13, Interest on $200 loaned out, by order of bd.		10 00
of R. S. Chambers, Burlington, donation,		25 00
of James M. Preston, a life member;		10 00
		$1035 47

Contra.

1832, Jan. 12, By cash paid J. G. Dana, for printing address of D. Mayes,	$	48 37
Jan. 12. do to A. C. Keenon, for stitching, &c.		6 50
Feb. 12, do Dana & Hodges, pr. Circulars, 1829,		4 12
14, do postage on letter from A. S. Housley;		20
Sept. 10, do do on address Parent Society;		25
To Dana, printing memorials and circulars,		8 62
	$	68 06
Balance on hand;		$1017 41

EDMUND H. TAYLOR, *Treasurer.*

Louisville Medical Institute.

The Legislature of Kentucky, during its late session, granted a charter to certain gentlemen of the faculty in this city to organize themselves by the name of the "Louisville Medical Institute," with full powers to exercise all the duties and grant all the privileges belonging to Medical schools. In pursuance of these powers, the necessary Professors have been appointed, and it is understood, that a full course of lectures will be delivered during the next Winter, and, that, if practicable, a Summer course will be given previously. For the information of the public at large, we annex the names of the gentlemen constituting the board. They have signified their willingness to accept the chairs assigned them:

Dr. Coleman Rogers—Anatomy.

Dr. A. G. Smith—Surgery.

Dr. John P. Harrison—Theory and Practice of Medicine.

Dr. Robt. H. Brodnax—Meteria Medica and Therapeutics.

Dr. J. Y. Dashiell—Diseases of women and children.

Dr. Robt. P. Gist—Phisyology and Institutes of Medicine.

Dr. John P. Declary—Medical Jurisprudence and general and Pathological Anatomy.

The Chair of Medical Chemistry and Pharmacy, not filled.

From the high professional standing of the gentlemen selected, we feel assured, that the Institute of Louisville is destined to fill a large space in the public eye, and to become eminently advantageous to the community.

Our fellow citizens, we are sure, will foster its interests by every means in their power.—*Journal and Focus.*

Congressional.

Washington City, Feb. 12.

THE TARIFF.—In the SENATE yesterday, Mr. CLAY gave notice that he should, on this day, move for leave to introduce a bill to *modify the Act of last session imposing Duties on Imports.* He had come to the determination to offer this measure with the hope—perhaps vain hope—of reconciling conflicting opinions in this country on the subject to which it related; and he should, with the permission of the Senate, accompany the motion with some explanation of the principles on which the bill was bottomed.

In the HOUSE OF REPRESENTATIVES, also, it will be perceived, by the report of proceedings there, that a new direction is likely to be given to the bill depending in that House, and known as Mr. VERPLANCK'S bill. In consequence of the motions in that House, the bill was postponed until to-day.

The final issue of this Tariff question has become more than ever uncertain.—*Nat. Int.*

U. S. BANK.—In the House of Representatives, Mr. Polk, from the Committee of Ways and Means, reported a bill, authorizing the Secretary of the Treasury to sell the shares in the Bank, which after some discussion, was *rejected* by a vote of 102 to 91.

On the 14th an effort was made by the House to elect a printer. Ten ballots were had without succeeding. On the last ballot F. P. Blair had [illegible] and Gales & Seaton 84.

On the 13th, in the Senate, Mr. Clay's bill to modify the Tariff, was committed to a select committee composed of Messrs. Clay, Calhoun, Grundy, Webster, Clayton, Rives, and Dallas.

On the 15th, Mr. Calhoun was expected to address the Senate on the bill for enforcing the execution of the laws.—*Cincinnati Chronicle.*

New Publications.

Letters on Masonry and Anti-Masonry; addressed to the Hon. John Quincy Adams. By William L. Stone. 8vo. pp. 566.

The leading object of this work is, to furnish a full and impartial history of the Anti-Masonic excitement that took its rise, some years since, in the western part of the State of New York; and which has since pervaded no inconsiderable portion of the United States. Preparatory to his narrative, Mr. Stone gives a lucid and amusing account of the principal degrees in Masonry, together with what he considers a fair exposition of the obligations they involve. He also devotes a number of pages to the claims which Masonry has put forth to an extraordinary antiquity. Having disposed of these topics, he proceeds to narrate the circumstances connected with the abduction of Morgan, and the proceedings of the citizens and public authorities, in their endeavors to ferret out this deed of darkness. This part of the volume is intensely interesting. The writer does not fail to mark, at every step, the influence which the action had on the public estimation of Masonry, and the state of political parties. He states without reserve, why Masonry should cease to be cherished by American citizens, as either a necessary or useful institution.

The author appears to us to have done great justice to the highly exciting subject which has employed his pen. His work is calculated, we should think, to moderate the spirit of *indiscriminate* proscription which has, in some parts, raged against all that have been connected with the Masonic fraternity; at the same time, it presents no feeble argument for relinquishing an institution which is proved thus liable to be abused to the worst and most dangerous purposes. The manner of the author, is, in general, happy, and his style well calculated to sustain the interest of the narrative.

The Mother's Magazine.—This is the title of a monthly magazine, just started at Utica, under the superintendence of the Utica Maternal Society, and edited by Mrs. A. G. Whittelsey. The appearance of the first number is beautiful, making an octavo pamphlet of sixteen pages, and its contents are highly interesting and useful. The object of this work is, to awaken attention to the great subject of Christian education, and to afford aid to the parents, particularly to mothers, in discharging their responsible duties. We recognize several signatures, (among the rest, that of Mrs. SIGOURNEY,) whose contributions, we trust, will make it a valuable work.

The Daily Verse Expositor for the Acts.—The first number of the second volume of this popular exposition is before us, and we are happy to learn that the testimonials to its usefulness are such as have induced the publisher to continue it.—*N. Y. Observer.*

Summary.

EFFECTS OF MACHINERY.—Before the Introduction of machinery, a pound of cotton could only be extended into a thread 17,000 yards in length. By steam power and the aid of machinery, a thread 167 miles in length may be spun from a pound of cotton.—*Cincinnati Chronicle.*

Libel Suit.—In the Supreme Court of the city of New York, Mr. Azor Hoyt has recovered a verdict of $300 damages, for a libel against four clergyman of the Methodist Church: the reverends Beverly Waugh, Nathan Bangs, James Collard, and the right Rev. Bishop Emory. The defendants are agents for the Methodist book concern, and the plaintiff had been their printer. He was discharged from employ, and the libel was a publication in relation to that dismissal and his subsequent conduct.—*Cin. Gaz.*

Long Imprisonment.—A person by the name of Seth Braley, a sea captain of New Bredford, has been closely confined in the goal in Taunton Mass. *twenty eight* years. He was arraigned on a charge of murdering his wife. Insanity, either real or affected, has been the occasion of his trial not taking place.

General Blair has been fined three hundred dollars and costs, for his assault upon Duff Green.

The Baltimore Patriot says, "We have a letter before us from Washington, which states that the Tariff Bill now before the House, has lost many of those who were its advocates ten days ago, and that the chances of its passing are two to one against it."

Charles G. Dewitt, of New-York, has been appointed, with the consent of the Senate, Charge d'Affaires to the Government of Guatemala.

The Rival, which sailed from Greenock for Oporto on the 22d of November, with a crew of 37 men and 428 passengers for the service of Don Pedro, was totally lost on the 4th of December, near Galway, and every soul on board perished. The passengers were chiefly mechanics, journeymen operatives, weavers and laborers, from almost every town and village in the West of Scotland, but principally from Galway.

A Young Men's Bible Society has been recently organized in Detroit.

Governor Lucas was recently chosen President of the Ohio State Temperance Society.

The ship Averick, which sailed from New-Bedford Nov. 26 1831, with several missionaries on board, for the Sandwich Islands, arrived there on the 17th of May, after a passage of 172 days.

The Waldo, (Me.) Republican Journal publishes a list of 41 new vessels, which have been registered or enrolled at that port within the past year—tonnage amounting to 5014.

Rev. B. B. Edwards, editor of the Quarterly Register of the American Education Society, is engaged in preparing a memoir of Dr. CORNELIUS.

Mr. Judson mentions in the last portion of his journal, which has reached this country, that he has determined to spend two years in Maulmein, in the exclusive employment of finishing the translation of the Bible into the Burmese language.—The New Testament is in press, and one third of the Old is completed.—*S. S. Journal.*

The members of the Female Assistance Society of the city of New-York, made upwards of four thousand visits to poor femles during the last winter.—*Ib.*

MARRIED—On Tuesday last, Mr. CASSIUS M. CLAY, of Madison county, to Miss MARY JANE WARFIELD, daughter of Dr. Elisha Warfield, of this vicinity.

On the 15th inst. by Rev. N. H. Hall, ALLEN S. MCNEIL, of Bourbon county, to Miss JANE MARIA ELLIOT, of this county.

On Thursday evening last, WM. SPROUL, to Miss MARY CONQUEST, both of this county.

Obituary.

[COMMUNICATED.]

Departed this life on the 9th inst., after being confined to her room for about fourteen years, in a very debilitated state of body, the four last years quite helpless, Mrs. REBECCA NOURSE, in the 64th year of her age, the consort of Robert Nourse, of Logan county, Ky. The last thirty-five years of her life she was a member in full fellowship in the old Presbyterian Church, and during the time appeared to enjoy the life and power of the religion of our Lord and Saviour Jesus Christ; and though for several hours before her departure she was delirious, yet at short intervals [illegible] had her reason perfect. [illegible] scheme, these will all [illegible] harmony of action." This argument, if admitted to be valid, would prove that ecclesiastical bodies ought never to undertake *anything;* for I know of no subject on which they can be called to deliberate on which diversity of opinion may not arise. Controversies often arise in such bo[illegible], and sometimes of a very animated character, [illegible]ard to questions of government and disci[illegible]. First Shall we therefore infer, that such ques[illegible] ought never to be discussed? There was at an ad[illegible]ting" in the Synod of Jerusalem, in the 1st [illegible], when the question respecting formly maint[illegible] was under deliberation; [illegible] had, that was ve[illegible]

Transylvania Presbytery.

The Presbytery of Transylvania will meet (God willing) in Rock Spring Church, on Wednesday, the 3d day of April. Church Sessions will be punctual in sending up their semi-annual reports, that we may have as complete a report to forward to the Assembly as possible. JAS. C. BARNES, *Stated Clerk.*

EDUCATION.

JOSEPH M. PHILIPS having returned to Lexington, informs his friends and the citizens generally, that he has opened a School in a large brick house situated on the S. W. corner of Hill and Limestone streets, and one door from the residence of Richard Higgins, Esq. in which will be taught the rudiments of an English education: such as, Spelling, Reading, Writing, Arithmetic mental and practical, English Grammar, Geography, History, &c. Having been employed in teaching during the last eighteen years, he hopes from his experience to render the school useful; and consequently, to merit, *obtain*, and *retain* a share of public patronage. Special attention will be paid to the morals and manners, as well as the intellectual improvement of the pupils. Both sexes will be received into the School. The terms of tuition will vary from $3 to $5 per quarter, of 12 weeks.

Lexington, Feb. 20, 1833.—33-3w.

VERSAILLES FEMALE ACADEMY.

THE session of this institution commenced on Monday the 4th of February. The Subscriber grateful for the patronage she has received as an instructress for 15 years, 10 of which have been spent in that capacity in the town of Versailles, has the pleasure to inform the public that she has taken a large and convenient house in a retired part of the town, which will be open for the reception of pupils and boarders at the time specified. The strictest attention will be paid to the manners and moral conduct of her pupils.

TERMS.

Elements of Education per Session of 5 months,	$ 8 00
Junior Class,	10 00
Senior Class,	12 00
Boarding per week, including washing,	1 75
Musick per Quarter (*by Miss Girard,*)	10 00
French per Session,	10 00

C. A TILLERY.

Versailles, 10th February, 1833—32-3w.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber.

GEORGE WEIR.

February 6th, 1833.—31-7w.*

English, Classical and Mathematical School.

THE subscriber designs establishing a permanent Academy in the village of Hillsborough, Ohio. The uncommon healthiness of this place, and the quiet, respectable character of its population, render it one of the most desirable situations for an institution of learning in the state; and the subscriber pledges to parents, and guardians, who may entrust their children to his care, his utmost endeavors to give them the rudiments of a solid, and useful education, so as to prepare them to enter with advantage upon business; professional, or collegiate life;—and at the same time, to imbue their minds with true principles of religion and morality.

The year will be divided into two sessions, of twenty one weeks each, commencing on the first Mondays of May, and November.

TERMS.

Tuition and Boarding; including firewood, lights, &c.	$50 00 per session.
Tuition alone,	10 50 do.

As the number of pupils will be limited, application should be made early. SAML. DAVIS BLYTHE.

Hillsborough, Ohio, February 1st, 1833.—31-6w.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-dolareux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Stedman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

NEW AUCTION And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office.

F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

Miscellaneous.

[From a Treatise by Cotton Mather.]

WHAT PORTION OF HIS PROPERTY OUGHT A CHRISTIAN TO DEVOTE TO BENEVOLENT PURPOSES?

But the main question is, what portion of a man's income is to be devoted to pious uses? And now, let it not seem a "hard saying," if I tell you that a *tenth part* is the least that you can bring under a most solemn dedication to the Lord; for whom, in one sense, we are to lay out our all. A farthing less would make an enlightened and considerate Christian suspicious of incurring the danger of sacrilege. But by the pious uses for which your tenths are thus challenged, I do not intend only the maintenance of the evangelical ministry, but also the relief of the miserable, whom our merciful Saviour has made the receivers of his rents; together with all that is to be more directly done for the preserving and promoting of piety in the world. Since there is a part of every man's revenues due to the glorious Lord, and to purposes of piety; it is not fit that the determination of *what part* it must be, should be left to such hearts as ours. My friend, thou hast, it may be, too high an opinion of thy own wisdom and goodness, if nothing but thy own carnal heart is to determine what proportion of thy revenues are to be laid out for Him, whom thou art so ready to forget when he has filled thee. But if the Lord himself, to whom thou art a steward, has fixed on any part of our usual income for himself, as it is most reasonable that he should have the fixing of it, labor for the speedy [illegible] and the least that he go where he will, I feel assured that he *of his charge* will very soon drink into his spirit and imitate his example. If real christians, they cannot help doing it. All his people soon perceive that a deep interest in the cause of Foreign Missions is the genuine spirit of the gospel. Under the light which such a pastor will pour into the minds of his people, they will clearly see that no man, in their circumstances, can be a christian while he shuts up his bowels of mercies that of the heathen. higher.

Facts abundantly prove that church Abraham [illegible] christians, in all parts of." In another text we [illegible]formation on this Jesus, "Thou art a priest forever [illegible]der high.e' order of Melchisedek." From hence I form this conclusion: the rights of Melchisedek belong to our Jesus, the royal high priest now officiating for us in the heavens. The tenths were the rights of Melchisedek; therefore the tenths belong to our Jesus. I do in my conscience believe that this argument cannot be answered; and the man who attempts it seems to darken the evidence of his being one of the true children of Abraham.

I now renew my appeal to the light of nature: to nature thou shalt go! It is very certain that the Pagans used to *decimate* for sacred uses. Pliny tells us, that the Arabians did so. Xenophon informs us that the Grecians had the same practice. You find the custom to be as ancient as the pen of Herodotus can make it. It is confirmed by Pausanias and Diodorus Siculus, and a whole army of authors besides Doughty, have related and asserted. I will only introduce Festus to speak for them all: "the ancients offered to their gods the tenth of every thing." Christian, wilt thou do less for thy God than the poor perishing Pagans did for theirs? "O tell it not"—but this I will tell; that they who have conscientiously employed their tenths in pious uses, have unusually been remarkably blessed in their estates, by the providence of God. The blessing has been sometimes delayed, with some trial of their patience: Not for any injustice in their hands, the prayer has been "pure." And their belief of the future state has been sometimes tried, by their meeting with losses and disappointments. But then, their *little* has been so blessed as to be still a *competency;* and God has so favoured them with contentment, that it has yielded more than the abundance of many others. Very frequently too, they have been rewarded with remarkable success in their affairs, and increase of their property; and even in this world have seen the fulfilment of those promises; "cast thy grain into the moist ground, and thou shalt find it after many days." "Honour the Lord with thy substance; so shall thy barns be filled with plenty." History has given us many delightful examples of those who have had their *decimations* followed and rewarded by surprising prosperity of their affairs. Obscure mechanics and husbandmen have risen to estates, of which once they had not the most distant expectation. The excellent Gouge, in his treatise, entitled "The surest and safest way of thriving," has collected some such examples. The Jewish proverb, "decima, ut dives fias—tithe, and be rich," would be oftener verified, if more frequently practised. "Prove me now herewith, saith the Lord of hosts, if I will not pour out a blessing upon you."

But let the demand of "liberal things" grow upon you; a *tenth* I have called the *least;* for some it is much *too little.* Men of large incomes, who would not "sow to their flesh, and of the flesh reap corruption," may and will often go beyond this proportion. Some rise to a *fifth*; and the religious countess of Warwick would not stop at any thing short of a *third.*—Gentlemen of fortune who are my readers, would perhaps excuse me if I were to carry then no higher than this, and to say nothing to them of a Johannes Eleemosynarius, who annually made a distribution of *all* to pious uses: and having settled his affairs, said, "I bless God that I have now nothing left but my Lord and Master, Christ, whom I long to be with, and to whom I can now fly with unentangled wings." Yet I will mention to them the example of some eminent merchants, who having obtained moderate and competent estates, have resolved never to be richer. They have carried on brisk and extensive trades, but whatever profits raised their incomes above the fixed sum, they have entirely devoted to pious uses. Were any of them losers by this conduct? Not one.

THE DILEMMA.

I was once pleading the cause of an important branch of Christian benevolence. I plead for the destitute portions of our Zion. I turned my steps toward the house of one who was rich and increased in goods. He had a profusion of earthly treasure, and his affections had taken hold of it with a grasp, which had seldom been known to relax before any appeal.

I introduced the subject of Foreign Missions, I rather think by design. I threw out some suggestions in their favor. Good bait, as it happened. Well, they drained the country of money—there was little or no success—the time was not yet come, &c. &c. And so he sailed through the whole sea and came ashore just where I expected, with the declaration, "I shall do nothing for Foreign Missions."

"But in the matter of Home Missions," said he without my saying a word, "I feel a deep interest. I have contributed to this object. It meets my cordial approbation and shall receive my support." Committed to a certainty, thought I.

"My dear Sir," offering him my subscription paper "this is just the object, that has brought me here to-day. I rejoice to hear you express yourself so warmly in favor of this important cause. We are now taking up our annual collections in this town for this object, and I trust in view of what you have just stated we shall have your cordial co-operation."

This was totally unexpected. He would as soon have expected a mine to be sprung in his house or a whirlwind to have lifted the four corners thereof. Here was a most vexatious dilemma. It was a place where the seas met; and how to escape being plunged into one or the other was now the question. On one side was a fair admission of the excellence of the cause presented, and an expressed willingness to aid it. But there was a fiercer lion in the other path. His money was his precious life, and to part with a shilling was to open a vein. There was a contest in his bosom. The light, and *shadows* especially, of his countenance, displayed it. But selfishness was the most experienced and powerful combatant, and prevailed.

But how did he escape? In this way. "I am building a barn yonder, and have several workmen—am very busy—and—some time or other I will talk with you of this matter." *Some time or other!* When a man says that, it is all over with him. Charity hangs her head, drooping and in despair. She knows she is in contact with a frozen heart. Here ended my interview. I received [illegible] declaration of refusal in less offen-

Newport, [illegible] as a [illegible]ration of [illegible]

ms than an express denial. So he design-T. For in fact the poles are not farther asunsr, than were purposes of benevolence from that man's heart. I had musings on this matter.

1. Covetousness is sometimes wise. Wise to repel all invasions of its beloved treasure, with wakeful vigilance does it guard what is dearer than honor—dearer than personal comfort—often dearer then life, and always dearer then the glory of God and the soul's immortal interests.

2. It is often unwise. Because it belongs to a party whose opponents are God, duty and happiness. There can be no wisdom surely in living engaged against such fearful odds. And, in the conflict constantly going on with all these, it is constantly rushing into innumerable troubles, every one of which would be avoided were wisdom at the helm.

3. It can readily play the hyprocrite. A good name is worth something to the covetous. To show false colors is one way of preserving it, and a cheaper one than doing right. It arrays its wolfishness in sheep's clothing, builds a whitened sepulchre to conceal dead men's bones.—*Boston Recorder.* H.

From the Religious Souvenir.

MIDNIGHT HYMN.

Heaven
Is, as the book of God, before thee set,
Wherein to read his wondrous works.—MILTON.

How vast thy power, thou only wise,
Thou high and holy One!
Who like a tent spread'st out the skies,
And lightest every sun,
Round which revolving systems roll
Millions of worlds at thy control!

Thy works, how manifold they are,
Thy glory goeth forth
Along the heavens from star to star,
Thy praise through all the earth!
How great art thou, oh God most high!
How absolute thy sovereignty!

Thy hand earth's deep foundations laid,
Thou pouredst out the sea;
Glory from all things thou hast made,
Glory be unto Thee!
Creator, God! who gav'st the seas
Their boundaries by firm decrees.

Lord! what is man, that thou from heaven
Shouldst deign to visit him!
Ordaining him to live, when even
The sun and stars wax dim!
Hosannahs in the highest be,
Christ, our salvation, rendered thee.

Beautiful planets, as ye march
On your appointed way,
Upward through heaven's resplendent arch,
In glorious array!
Praise ye His power, who marshalled high
Your glittering armies in the sky.

Praise Him, thou sun, great fount of light,
His word created thee:
Shine on, rejoicing in the night
Of Him who bade thee be;
While darker orbs thy beams shall bless,
Type of the "Lord our righteousness."

"Day unto day doth utter speech!"
The heavens his power proclaim;
"Night unto night doth wisdom teach!"
"Who would night not fear thy name,
Oh thou most high!" Every knee
Shall bow, all flesh shall worship Thee.

Newport, R. I. S. S. C.

From the Charleston Observer.

To Readers.

MR. EDITOR—The fault of *not thinking* is too great to be attributed entirely to the editors and contributors of periodicals. They, to be sure, make as little thinking answer as possible; but *readers* will not think. In fact, if they read what others write and you publish, they seem to imagine themselves absolved from all obligation to reflect on either. Why, do you know, many read your paper, and thousands read others, without ever setting their thinking machine in motion.—Their minds will not play to the tune of their mouths—and consequently, parrot-like, they read without thoughts.

Now, sir, do you doubt this? Then go around in this community, one week after you have sent your journal abroad on the wings of the wind, and if, from one fourth of all who receive it, you can obtain a definite idea of what it contains, I will most cheerfully yield the point, and admit that readers *think.* Just look at the readers of political journals, and say, are they not most profoundly ignorant of the very few ideas which have been published in every form, and almost every paper, for years? Can they explain their own political sentiments—those that they read every day? I am fully aware they can talk, and thunder, and lighten, and even raise a horrible tempest of *words;* but if *balls* are found only in *thoughts,* you may stand till dooms-day amidst the storm, unhurt.—They do not, *will not think.*

And here I ask you, kind readers, what is to be done? If nothing better is suggested, I propose that, when you read a paper or paragraph, or even a sentence, the question should be asked, *what does this mean?* Just ask and answer this question, and you will soon think, as well as read. And thinking, you will become more independent and a better judge of what is worthy; aspirants will find less encouragement, and be more harmless; Christians will hold a dignified rank, and their society be more welcome; religion will urge its claims, and be sought as the one thing needful; God will be raised to the throne, and treated with greater confidence. And in all this, the mind become ennobled—assume the dignity of its nature—long for immortality. LOOK HERE.

Moderate Talents, often the most Useful.

It is an undeniable principle, that whatever talents we possess, ought to be brought into action. To cultivate them, or such of them as opportunity may call for, is a duty which no trivial circumstance can set aside. Such cultivation will greatly tend to their improvement, and will repay us thus for the trouble occasioned by their exertion. Who can tell what discoveries may reward us yet more, or what unthought of advantages may arise to ourselves, or to our neighbor, by some, perhaps, slight labor, or slighter hint, communicated on the demand of some occasion, important or even trifling. The aim to render such service is honorable, the endeavor very pleasurable, and the success gratifying to our best feelings. While, on the other hand, neglect of cultivation, or of bringing them into action, is marked by the disapprobation of all the wise and good.

Where indolence is the preventive cause, or pride, or any principle which cannot decently be owned; a false humility is often resorted to; and confessions of weak talents, insuffici[illegible] important effect, are m[illegible] [illegible]ent for any [illegible]ords and [illegible] and meaning.

[illegible]ude; in hope of imposing so far as to escape blame, or stop the too painful exhortation. The confession, indeed, may proceed from true humility: which longs to do good, but fears it is not able. Or it may state an undeniable truth; and yet in none of these cases is the excuse valid. For the fact is, that mediocrity of talent is the most useful.

If we examine the actual good done in society, we shall find men of no great talent are most commonly the agents. Indeed, if none, but highly gifted persons could be useful, the number being small, so must be the advantages which society reaps from talent. Not every man is eminent: not many can be so in the usual course of things. Only a few, indeed, can be so prominently capable as the objection seems to suppose necessary.—Small would be the chance of improvement to any nation, if it depended on the exertion of superlative abilities. The five-guinea piece has certainly great value: but it is rather hoarded on this account, and is looked at as a curiosity: the impression is beautiful, and the legend full and clear; but it cannot be brought into use on many occasions. The shilling, with its plain face, with scarcely a letter visible; by passing to and fro through a thousand hands, becomes the means of procuring the necessaries or comforts of life through a large district. Mediocrity of talent, in the same manner, is often joined with extraordinary activity, and gains power by velocity, though destitute of much influence by weight. Small is that grain, which nevertheless becomes the daily food of men. And humble talents are capable of usefulness to a very important and honorable degree, if they are exerted with faithfulness, activity, and and constant operation.

It frequently happens, too, that talents not very high in rank, become of especial use by judicious application. The soldier who, going to battle, stuck a horse-shoe in his girdle, exclaimed when a ball hit it, "There! a very little armor will do, if you do but place it well." If men will, with slight powers, and scanty information, attempt stations of peculiar difficulty and eminence, it might be a friendly act to whisper in their ear—you are not competent. But if, even with the lowest degree of ability, we aim at usefulness in some mode within our reach, we shall not fail of success and reputation. Diligence, care, and faithfulness, will raise any character into esteem.—Small seems the capacity needful for a ploughman; yet a wide difference exists among that fraternity: and that difference is made, not so much by superiority of talent, as by greater activity or exertion, and more steady conduct: qualities within the reach of every one, who will take any suitable pains with himself. Qualities these, often especially cultivated by such as are conscious of deficiency in natural or acquired powers; and always do they find the beneficial influence. The suspicion of weakness, operating thus to exertion, gains strength.

Even the meanest intellect may have powers beyond its own supposal. "I cannot do it," will never succeed; but "I will try," often conquers. Let no one lazily lie down, and say he can do nothing, till he has at any rate put his capacity fairly to the proof: lest he be found deficient to himself, and guilty of neglect of duty.

Mediocrity may with the greater propriety and hope exert itself, as the usual occasions of mankind do not require very high talent to be exerted. Common good sense will suffice to advise in most cases; there is no need of deep casuistry. The plain principle of "do as you would be done by," will generally guide a man clear of flagrant evil. Such knowledge as common life requires is easily picked up. Customary education, and some observation of life, will render any one adequate to the exertions likely to be required of him. True, every man is not a Hercules; but neither is Herculean strength very often wanted: common healthiness gives sufficient power for common occupations. Where one person fails for want of capacity, a hundred fail for want of exertion. To try, is most commonly the way to succeed; and all that is requisite beyond the known powers already acquired. Try, therefore—your abilities are equal to something; may, perhaps, become much greater, stronger, and more efficient, by regular and active employment. To be still, when you might possibly be active, is unworthy in a rational, is unsafe in an accountable creature.

The Passion Flower.

A beautiful specimen of this flower being sent for exhibition, was accompanied by the following singular note.

"The vine on which it grows abounds on the hills of Judea; and after the ascension of Christ, his disciples were delighted to notice (ornamented with beautiful blossoms,) that lowly vine, which before was known to be always barren. They hailed it as a token given to commemorate the sufferings and death of the Saviour; for they saw in the centre of the flower, a *crown of thorns:* in the three pistils, three nails, and in the five stamens the hammers, with the heads thereof drooping, as if conscious of the horrid deed they had been made to perform. They were amazed with the beauty of the flower, never before seen, and in accordance with their feelings, gave it the name of the Passion Flower, which it bears to this day."

Foreign Missions.

Up, at the gospel's glorious call!
Country and kindred, what are they?
Rend from thy heart these charmers, *all*—
Christ needs thy service—hence, away!

Though strong the parting tear may rise,
Though high should roll the boisterous wave,
Go find thy home 'neath foreign skies,
And rest thee in a stranger's grave.

The Hindoo in his sultry glade,
The infant at the Burman's knee,
Or Afric 'neath her palmy shade,
Shall bless the Eternal Sire for thee.

And what has earth compared to this?
Knows she of wealth or joy like thine?
The ransomed heathen's heavenly bliss,
The plaudit of the Judge Divine.

Christian Secretary. L. H. S.

The Pebble and the Acorn.

"I am a Pebble, and yield to none,"
Were the swelling words of a tiny stone,
"Nor change nor season can alter me;
I am abiding while ages flee.
The pelting hail and the drizzling rain
Have tried to soften me long in vain:
And the tender dew has sought to melt,
Or to touch my heart, but it was not felt.

None can tell of the Pebble's birth;
For I am as old as the solid earth.
The children of men arise and pass
Out of the world like blades of grass,
And many a foot on me has trod
[illegible] forte from sight and under the sod!
I am a Pebble! but who art thou,
Rattling along from the restless bough!"

The Acorn was shocked at this rude salute,
And lay for a moment abashed and mute;
She never before had been so near
This gravelly ball, the mundane sphere;
And felt for a while perplexed to know
How to answer a thing so low.
But to give reproof of a nobler sort
Than the angry look, or the keen retort,
At length she said in a gentler tone—
"Since it has happened that I am thrown
From the lighter element where I grew,
Down to another so hard and new,
And beside a personage so august,
Abashed, I will cover my head with dust,
And quickly retire from the sight of one
Whom time nor season, nor storm nor sun,
Nor the gentle dew nor the grinding wheel,
Has ever subdued or made to feel."
And soon in the earth she sunk away
From the comfortless spot where the Pebble lay.

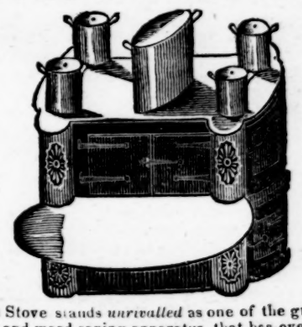
But it was not long ere the soil was broke
By the piercing head of an infant oak;
And, as it rose and its branches spread,
The Pebble looked up, and wondering, said—
"A modest Acorn! never to tell
What was enclosed in her simple shell—
That the pride of the forest was then shut up
Within the space of her little cup!
And meekly to sink in the darksome earth,
To prove that nothing could hide her worth,
And oh! how many will tread on me,
To come and admire that beautiful tree,
Whose head is towering towards the sky,
Above such a worthless thing as I.
Useless and vain, a cumberer here,
I have been idling from year to year;
But never from this shall a taunting word
From the humbled Pebble again be heard,
Till something without me or within,
Can show the purpose for which I've been!"
The Pebble could not its vow forget,
And it lies there wrapped in silence yet.

H. F. GOULD.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of
10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.
With a number of
Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832- 20-tf.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. T. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.

South-Hanover, Indiana, Nov. 23, 1832—22-3m.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

MERCHANT TAILORS' *FASHIONABLE STORE,*

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

Transylvania University.

THE Trustees of *Transylvania University* are happy in *announcing* to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 19 1832.—15-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishment are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars,* if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted the usua[illegible]rates.